LECTURES

ON

FEMALE EDUCATION

AND

MANNERS.

VOL. II.

By J. BURTON.

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Right Hon. Lady Catherine Bathurst
Right Hon. Lady Selinia Bathurst
Right Hon. Lady Susan Bathurst
Mr. Elliot, *Reigate*, 3 sets

LECTURES.

LECTURE XV.

"That Mind is dissolute and ungoverned, which must be "hurried out of itself by loud Laughter or sensual Pleasures, or "else be wholly unactive."

SPECTATOR.

GAMING is a diversion, which you should, as much as possible, avoid. Young Persons are too apt to conceive a fondness for this amusement; but to prevent an habitual attachment to it, you should early suppress a propensity, which, if indulged, may be prejudicial to your future welfare. I do not mean absolutely to proscribe a diversion, which is now become so fashionable, that, without some knowledge of it, you would scarcely be qualified for company. It might not

be improper, when you begin to visit, to be so far acquainted with a game at Cards, as to be able to join in a Party when wanted; but you should by no means discover an eagerness for Play; or spend much of your time, in this kind of recreation.

Another caution, likewise, is necessary. Do not, on any account, play for money, if when young you are allowed to play. And when you are more advanced in years, let the sum played for be so trifling, that it will be perfectly indifferent to you, whether you win or lose. When Money is the chief object of Play, it produces an avaricious disposition: And if you should be actuated by so sordid a passion, what will you not sacrifice to it's gratification! You will be tempted to acts of meanness and petty frauds. You will be induced to treat your Friends and Acquaintance with incivility or rudeness. And the various changes of your countenance will betray your joy or vexation, at your good or ill success.

Gaming is also of an enticing nature. They, who have been fortunate, are tempted to proceed, and make bolder stakes; not considering what they hazard on the turn of a card or a die.

With a run of good luck the love of Gaming increases. It engrosses their whole attention by night and by day; so that it will be difficult to recover them from their infatuation. Even the unfortunate have not resolution enough to retreat. The hopes of recovering their loss stimulate their ardonr; and, in a fit of desperation, they risque their honour, their fortune and their happiness. This has been frequently the cause of suicide.

The folly of Gaming appears also from this consideration — that they, who are in affluent circumstances, hazard the loss of those means, by which they might enjoy the moderate pleasures of this life, for the doubtful prospect of augmenting their possessions; in which should they succeed, it might not, in the least, augment their felicity. And with whom do they run this risque? With those, perhaps, who are Gamblers by profession; and from whom, as they have frequently nothing to lose, nothing can be gained. Besides, Gamesters having made this art their study, their superior skill and judgment will give them a considerable advantage; and even this will be encreased by those unfair practices, of which they will avail themselves,

whenever an opportunity offer. And is it an object of sufficient consequence for any Persons to bestow much thought and attention, in forming schemes, and calculating chances, that they might become Proficients in the art of Gaming? Perhaps before they have acquired this skill, their own fortunes are gone; so that what was, at first taken up as an amusement, will be changed afterwards to a trade.

But supposing these effects do not follow, is it an amusement becoming a rational Being, to spend a succession of hours, in sorting and arranging a pack of Cards? And as if six days in the week were not sufficient for this trifling diversion, the fashionable world have encroached upon the seventh also; and thereby deprived their Creator of that portion of time, which ought to be dedicated to his honour and service.

The keeping of improper Company is another ill consequence, which proceeds from a fondness for Play. Gaming, like death, levels all distinctions. The votaries of Fortune have access to all places, where her altar is erected. The rich and the needy—those who are respectable from their rank and situation in life, as well as Sharpers and Gamblers, are promiscuously assem-

bled; by which means, Persons of character give a sanction to profligacy; and they are liable to that corruption of manners, which frequently attends evil communications.

In short, all that can be said in favour of the Card Table is this—It may occasionally be used as an innocent amusement, if introduced for no other purpose, than to spend an idle hour, where conversation is languid, and the business of the day is finished. An immoderate use of this diversion excludes all profitable ideas from the mind, injures the health, because the Body requires frequent exercise, and fatigues the spirits, because there are but few, who can play with composure and tranquility. The Demon of Avarice or Discontent will not fail to ruffle their tempers, and put them out of humour, which, in your sex, must appear extremely disgusting.

Never suffer, then, the love of Play to disfigure the natural graces of your Person, to render your manners less amiable, or prevent you from acquiring those mental accomplishments, which will preclude the necessity of your having recourse to such frivolous diversions, for the employment of your time.

Besides the Diversions already mentioned, there is a variety of others, which come under the description which I have given to this class —that they are agreeable without improving the understanding. Persons of Sense will seldom appear at such Places as serve only to gratify an idle curiosity, but which afford no rational amusement. To those of vacant and uninformed minds, every new scene will please, merely because it dissipates time, which would otherwise hang heavy upon their hands. It matters not to such whether Art or Nature displays it's beauties. A common and uninteresting spectacle would afford equal satisfaction with the highest entertainment, that the finest imagination, or most fertile invention could possibly produce. The Greeks and Romans were extravagantly fond of that kind of public Games, which were called Gymnastic; such as, the Race, Wrestling, the combats of Gladiators and wild Beasts. Yet the design of these seems to have been political. Some of their principal Men who wished to make themselves popular amongst the People, or to divert their attention from public affairs, instituted these Games. And they were generally exhibited at solemn festivals; or to celebrate

some signal victory. They were also blended with their religious rites. Some were in honour of certain Gods; and others, which were called funeral Games, were in commemoration of some deceased relation, friend or distinguished Personage. For the accommodation of the Spectators, the Romans built large Amphitheatres, which were of a circular form, and would contain an immense number of People. There are at present, some remains of these structures; which sufficiently prove the great expence they were at in exhibiting public Games; of which they were so fond, that, under Augustus, they spent almost a whole year in the celebration of them. They were conducted with great pomp and magnificence; but he would allow no Woman to be present at them. But perhaps the great encouragement given to those athletic exercises, was with a view of inspiring their young Men with courage, and preparing them for the art of War.

A partiality for amusement has been particularly remarked in young Persons of your sex. Hence it is, that so many of them are engaged in a circle of idleness, with scarce any interruption. And if their situation be such that they

have but little opportunity of seeing diversions, yet they are so frequently observed in the streets or public places, as deservedly to incur censure.

They, who are conversant with the works of our dramatic Writers, will receive instruction as well as pleasure, from theatrical entertainments. They may derive improvement from the characters which are personated; and from the sentiments and language, which are to be met with in the most perfect compositions of this kind. But on the vacant mind they will make no impression. Persons who resort to them merely because home is disagreeable, or because they may be seen in a Crowd, have no other inducement but to kill time; and they would be equally entertained with a Mountebank or a Rope-dancer.

The Stage might be made a School of Morality, if all improper ideas and immodest language were expunged from our dramatic Writings. As theatrical amusements are intended to interest the affections on the side of Virtue, so whenever any Pieces are introduced, which have not this object in view, the design of these representations is defeated, and much harm may ensue, especially to young Persons; who, captivated by

the music, the scenical splendor, the festivity and mirth which are displayed, may probably retire with impressions, by no means favourable to the cause of morality; especially when they observe, with what applause those Performers are received, whose lives are notoriously profligate and abandoned.

There are, it is true, no public Diversions more ancient than those of the Theatre; neither have they shared the fate of others, which, having nothing but novelty to recommend them, were soon discontinued and forgotten. But the former have flourished for several ages; and, in their progress, have received various improvements. Men of the greatest Genius, and most respectable Professions, have employed their talents in providing subjects for the Stage, which has been visited by the wise, the grave and the virtuous, as well as by the gay, the young and the dissipated. These are proofs, that this species of diversions is suited to the temper and inclinations of Mankind; and is also a public seminary of instruction.

When theatrical entertainments were first introduced into Greece, Solon, the celebrated Lawgiver of that Country, was fearful, that they

might corrupt the morals of the People. But succeeding Magistrates observing, that these diversions were not only an agreeable relaxation to them, but might tend also, under proper regulations, to the improvement of their taste and manners, encouraged and promoted them.

You are to consider the design of dramatic representations, if you would be benefited by them. They are pictures of human life. The Virtues and Vices of Mankind are personified. We are shewn the effects of each, that, by example, we might be taught to subdue those Passions, which lead to misery, and cultivate those good affections which will make us happy. They are likewise intended to excite pity and compassion, at scenes of calamity, misfortune and distress, especially if the characters are worthy and deserving. For though we may sympathize in the sufferings of the Wicked, yet their actions should inspire us with horror and detestation. The subjects and language of Tragedy are noble and sublime, intermixed with the tender and pathetic; abounding also with excellent maxims for the conduct of human life. The last are likewise to be found in the productions of the comic Muse, whose object is the repre-

hension of vice and folly, by exhibiting the manners of the times. But this branch of the Drama has been abused, both by the Ancients and Moderns; either by introducing known characters on the Stage; or else, by transgressing the bounds of decency and decorum. This licentiousness had corrupted the Theatre in the reign of Charles the second. When purity of sentiment, and chastity of dialogue are excluded from our dramatic writings, it would then be a disgrace to your sex, to appear at such diversions; but so little offensive as they now are in these particulars, they are considered as public amusements, at which you may sometimes be present.

The profession of Actors was honourable amongst the Greeks, but despised by the Romans, who denied them the privilege of Citizens, and considered their Persons as infamous. But afterwards they were held in more esteem. By our laws, Players are stigmatized as Vagrants: And so great was the immorality of the Stage in the last century, that it was severely censured by several Writers, particularly Mr. Collier; to whose accusations, the celebrated Dryden pleaded guilty. And it is generally allowed, that the decorum, which has been

since observed, by our modern dramatic Authors, is principally owing to the animadversions of that Writer.

There can be no greater proof of a national depravity of manners, than when the fondness of the People for public Games or Diversions withdraws their attention from concerns of more moment, either as a Community, or as Individuals. Thus the Greeks applied a large portion of the Revenues of the State to the support of theatrical entertainments; and no small part of their time was employed in debating on the respective merits of the Players. It is much to be questioned, whether the Inhabitants of this Country do not, in the last respect, too much imitate the Greeks; and support, at a great expence, out of their private fortunes, the several Performers on a public Stage, not only in the dramatic walk, but also in others less rational. Hence the tribe of foreign Itinerants, who acquire large Sums for their skill in squeaking out Italian airs; or for their dexterity in dancing.

A fondness for Diversions proceeds, as I have already observed, from an incapacity of enjoying rational amusements, or from the dread of Solitude. Hence it is, that the Lovers of Plea-

sure despise a domestic life; and, to fly from themselves, have recourse to company, or public Places. This manner of consuming Time may, indeed, dissipate their spirits, and banish serious thoughts, but can, by no means, produce that serene happiness, in which true cheerfulness consists. Another consequence of this propensity is Intemperance; on which I shall make a few remarks.

Intemperance may be defined, in a general sense, an immoderate indulgence of any favourite object of gratification. In this view we have already had occasion to consider it, by an application to those, whose fondness for Pleasure induces them to exceed the limits of Prudence and Discretion. Luxury in the article of food, is it's particular and more usual acceptation; and it is in this sense I propose now to make some observations upon it.

Those, who keep much company, or who are much abroad, are particularly exposed to intemperance. For amidst the great variety of delicate viands, which are served up at feasts, the most abstemious will be often tempted to exceed the bounds of moderation. But to those, who

are disposed to indulge their appetite in this particular, the temptation will be irresistible. The diseases, of which mankind so generally complain, proceed more from intemperance, than from any other cause; which proves that the most plain and simple food is the most salutary and nourishing; whereas high sauces and compound dishes serve only to produce a plethoric habit, and bring on bodily pains and infirmities. These effects sufficiently confirm the observation, that the more frequently sensual Pleasures are enjoyed, the less agreeable they become. For the Intemperate, by their excesses, so vitiate the taste that they cannot relish a diet, which is not seasoned by art; though the plainest is most agreeable to nature, and most conducive to health. And without health every gratification loses it's zest. To preserve it, therefore, is an object deserving our regard, if we would both enjoy and prolong life. Youth, in particular, should carefully attend to this; lest they destroy their constitutions, before they arrive to that age when their strength should be most vigorous and their beauty most flourishing.

As the quality of many articles of food is often rendered injurious from culinary prepara-

tions, so likewise the quantity even of the most wholesome may be hurtful, where Temperance is not observed. But in this particular it is impossible to prescribe rules. What is moderation in one may be excess in another. It requires but little observation to make ourselves acquainted with the soundness or imbecility of our several constitutions; according to which were we to regulate our diet, there would be less occasion for the assistance of Medicine; it being a well known axiom, that *Temperance is the best Physician.* Yet how many are tempted to quaff "the poison mantled in the golden bowl," and partake of the "luscious feast" prepared by Circe, till at last, to use the language of this ancient fable, they are transformed into other shapes.

But the picture, drawn by the Grecian Bard,* is, in no one instance of Intemperance, so much exemplified, as in the act of drunkenness; for what is intoxication but a deprivation of Reason! And when Reason is gone, though the human form be retained, yet the human nature

* Homer.

is lost. Though this Vice is not common to your Sex, it being much oftener found in the other, yet as there have been instances of female ebriety, I would just take the present opportunity arising from the nature of the subject, to observe, that when it does happen, it's cause, it's appearance, and it's effects are more dreadful. It's cause is an habitual fondness for the pernicious draught. In a Woman it is a sensual appetite—a selfish Vice—a solitary gratification. It is committed in private, not from the accidental flow of social mirth. Whereas in the other sex, Ebriety is oftentimes occasional; produced by the solicitations of Company; or is the consequence of a more than ordinary degree of festivity and good humour: Many being sometimes overtaken by intoxication, who may be pronounced, in the general tenor of their conduct, as Persons of Sobriety.—It's appearance in your Sex is also too disgusting to be mentioned, as being totally repugnant to the delicacy of female behaviour. The Spartans, in order to give their Children a distaste to this sort of intemperance, would sometimes intoxicate their Slaves, that they might see in their

behaviour, what an odious vice it was.—And its effects must be extremely injurious; because the domestic government of a family must, by such a practice, be totally deranged—waste, extravagance and ruin must inevitably follow. Some propensities may be subdued; but this is a habit so unconquerable, that the evil is seldom eradicated but by death itself.—By this Practice also, the mental Powers are enervated, and rendered unfit for action.

From all which we infer, that Temperance is necessary, both to health of Body and sanity of mind—a truth sufficiently verified by experience and observation. If any Virtue has its reward here, it is this; or if any Vice receives its punishment in this World, it is intemperance. We see the fruits of the former, in the bloom of youth, in the strength of Manhood, and in the cheerfulness of old age. But the consequences of the latter are plainly visible in the emaciated Bodies of the luxurious, or those addicted to ebriety; in the excruciating Pains they suffer from disease, and in their premature deaths. Add to all these the poverty and disgrace which many entail on their families by their intemperate

mode of living, and by their fondness for giving and receiving entertainments, in which there is often a kind of rivalship for splendour and profusion. This effect is well illustrated in the Parable of the Prodigal Son, who spent his substance in jollity and riot; and was, at last, reduced to want the common necessaries of life. Mr. Addison has remarked, that when he beheld a fashionable Table set out in all its magnificence, he fancied that he saw Gouts and Dropsies, Fevers and Lethargies, with other innumerable Distempers lying in Ambuscade among the Dishes. Health is only to be found in the short and simple repast, to which exercise is the best incentive.

Temperance is also a religious duty. But they, who abuse the blessings of Providence, must surely be accountable for the misemployment of the Talent committed to their charge. Riches were not sent, that the Possessors of them might spend their time in revelling and sports. But the luxurious tables of the Opulent sufficiently prove, that if Prosperity has it's charms, it has also its temptations. They, who abound in affluence, are too apt to say, with the

Rich Man in the Gospel—*Take thine ease, eat, drink and be merry*; and to be ungrateful to the supreme Giver of all good gifts, like the Israelites, who murmured, though they received food from Heaven—though *a Table was spread for them in the Wilderness. They eat and drank, and rose up to play*; wholly unmindful of the hand that fed them.

Luxury and intemperance are particularly fatal to the middle orders of Society, who, being engaged in the offices of a Profession, or the duties of an employment, cannot be competent to discharge either, unless they preserve their Bodies in health, and their minds, in such a tone, as, in all emergencies, to be fit for thought and application. But this can never be the case, without the strictest moderation and sobriety. They, who are irregular in their modes of life, will be equally irregular in their transactions of business; by which means, their credit will be distrusted, their affairs unhinged, and their fortunes ruined.

Amongst the inferior or lower classes of the Community, Intemperance will be productive of the extremest Wretchedness and Want. Their aversion to an industrious occupation, will tempt

them to the practice of dishonesty; which must sooner or later terminate in ignominy and punishment.

If we are blessed with a sound constitution, it is our duty to preserve it. It is a gift committed to our care; which if we abuse, we are guilty of ingratitude to that Being, who bestowed on us so singular a favour. But many presuming upon their natural health and vigour, are thereby tempted to a greater freedom in their manner of living. For though the effects of their Intemperance may not be visible for a time, yet, like a slow poison, its operations will be sure and certain, by the inflictions of disease, and by shortening the natural term of human life.

I conclude, then, from what has been said, that the excuse so frequently made for the Intemperate, loses it's force and validity. These Apologists say, that such Persons are *Enemies to nobody but themselves:* Are they not Enemies to their Creator, whose laws they have violated—which laws enjoin them *to live soberly in the present World; and to take heed, lest at any time their hearts be over-charged with surfeitings?* Are they not Enemies to their families, whose

Interest and Welfare they neglect? Are they not Enemies to Society, by the pernicious influence of their examples; and by contracting debts which they are unable to discharge? *He that loveth Pleasure*, says Solomon, *shall be a poor Man; and he that loveth Wine and Oil shall not be rich.*

If these are the effects of being much abroad, or of keeping much company, it evidently appears, that this kind of pleasure should not be too eagerly pursued. There is certainly a greater temptation to excess and intemperance, by frequenting those Places, where the custom of feasting prevails. It is not there that Cheerfulness is acquired; nor from those scenes which only produce a transient joy. The delights of Intemperance flourish but for a short time; but the pleasures of abstinence are permanent. Learn then to despise that Mirth, whose end is sorrow.—*It is better to go into the House of Mourning, than into the house of feasting*; that is, we should act wisely to think often on the vanities of life; and contemplate those objects, which will promote in us a serious disposition, as well as those, which will excite

hilarity and merriment. To this end, we should frequently shift the scene. We should visit those, who are mourning for the dead; as well as those, who are feasting for joy. In the midst of Pleasure we are apt to be dissolute—to forget ourselves, and the instability of all human enjoyments. But the sad spectacle of mortality, leads us to reflection, and disposes our minds to calmness and sobriety.

LECTURE XVI.

"To love Frugality, we must practise and enjoy it. It is "not those, who are enervated with Pleasure, that are fond of "a frugal Life; neither is it those, who envy and admire the "Luxury of the Great."

MONTESQUIEU.

FROM the consideration, that there is no Passion so fatal to young Persons, and particularly to your Sex, as the love of Pleasure, I entered upon this subject with an intention to examine it in every point of view, flattering myself, that my remarks might make such impressions on your minds, as would be of use to you in your future conduct. I shall proceed now to describe farther the usual effects of indulging a propensity to Pleasure. And if I should repeat any observations, which I have made before, the repetition will admit of this excuse—that you cannot be

too often reminded of those errors and mistakes, which Youth are most liable to commit.

The first I shall mention is this—that an extravagant fondness for gaiety and amusement is productive of a misemployment of time.

I have before remarked, that even innocent Pleasures, if immoderately pursued, become criminal; because they divert the attention from those serious thoughts and useful applications, to which some part of life should be devoted; and from which no one ought to plead an exemption. The highest as well as lowest orders of Society have some knowledge to attain, and some duties to perform: But all these must be neglected by the votaries of Pleasure; who, in consequence, contract a habit of idleness; the effects of which are, irresolution, neglect of order, and the love of dissipation. The mind, that is thus influenced, will seldom apply to any thing that requires diligence or reflection; without which there can be no improvement in professional knowledge, in Science, or in Virtue. It can receive no useful culture, if continually agitated by the tumults of Passion. To such Persons, every serious avocation has a melancholy aspect. The

propensity to Pleasure, which they acquired in early life, increases in maturer age, and plunges them into such a circle of gaieties, as gives them a distaste to a regular life. But a continued succession of amusements is more fatiguing than business; as they fatally experience, whose situation in life exonerates them from the latter; and who, to alleviate in some measure, the pangs of indolence, have recourse to the former; which, however, soon tires and dissatisfies; though to the busy and improved mind, diversions, when rational, and moderately pursued, give that relief, for which they were intended. But when any of your Sex, in particular, have been brought up in ignorance, they are commonly at a loss, both in the article of amusement and employment. Their incapacity will disqualify them from applying their time to useful purposes; and their want of taste and good sense, will prevent them from making a proper choice of diversions; or even of enjoying those, which are pleasing and instructive.

Be then assured, my young Audience, of this truth, which, I hope, you will never learn from experience—that idleness is not pleasure—that it is pain—that it is insupportable. If this dis-

temper should seize you, where would be your remedy? You would seek for it in amusement; but here you would be disappointed. Like opiate it would lull your senses for a time; but when it's force is spent, your uneasiness would return.

If Time, as a late Author* has asserted, is nothing more than a succession of ideas and actions, it follows, that they, who have thought much and done much, in a short period, have in effect lived longer, than those whose ideas and actions have been but few, though their years have been many. To apply this maxim, therefore, to yourselves, I would observe, that if, in the course of your education, you have applied your minds to such objects of enquiry and improvement, as have been the means of bringing before you a variety of new ideas, and which have thereby increased your knowledge, and kept you constantly employed, you may be then said to have lived longer than those, who, though superior to you in age, are yet inferior to you in understanding; because having neglected to improve themselves, during the period of education, they have had, in the course of it, but few

* Soame Jennings.

things to engage their attention. Such Persons, when arrived, perhaps, to a middle age, are yet but infants in respect to time, if measured by a succession of ideas that have passed in their minds; whereas those, in the state of youth, may be said to have attained to riper manhood, who have thought and acted to more profitable purposes, in their small space of existence, than the former, in their more extended one. This, then, is a very useful inference, and which I would recommend particularly to your notice—that our lives, when diversified by a multiplicity of objects, and busied in a variety of pursuits, will certainly be longer, than when dozed away in sloth, inactivity and supineness; though, perhaps, in point of years, they are of less duration.

The consideration of the shortness of human life is, therefore, very improperly applied by those, who use it as an incentive to Pleasure; because, by dissipation, Time is contracted; whereas, by action, it is considerably extended. They, who devote themselves to pleasure, can find no object on which to employ their attention, till the hour of diversion is at hand. We will suppose, for instance, that they are engaged for some evening amusement. The interval

between that and the morning is a space of time, which they would wish to be annihilated; because they are not capable of employing it; so that, in fact, it is to them no additional measure of existence.—But let us imagine, that there are others, who intend with the former to partake of the same diversion, but whose minds and dispositions are totally different. In these we discover no impatience for the arrival of the evening, nor any lethargy or inactivity during the progress of the day; every part of which has been profitably spent: So that it has been to them a period of real existence; and they may be said to have added to their lives, not the bare space of a natural day, but in fact a length of time, in proportion to the improvements they have made, or the benefits they have done to society. And though they have been thus engaged in the day, did they relish the diversions of the Evening, as well as the former, who waited so anxiously for it's arrival, and who sauntered away the preceding hours? Doubtless they enjoyed them better; because Amusements thus used afford relief to the Powers both of Mind and Body; which have been already sufficiently exerted and require rest. Neither do they

receive disappointment like the others, who anticipated the joys in reversion at too high a rate.

Because life is short, we are to spend it in Pleasure is a sentiment though flattering, yet false. Guard, therefore, against it's insinuation; to which you may possibly be exposed, in the hour of festivity; when your imaginations will be then warm, and more easily enticed. It will come recommended to you, by the charms of Poetry and Music. For in the dress of the one, such sentiments are usually cloathed; and the other lends it's aid to increase their influence. Songs are, in general, the vehicle, by which they are conveyed: But as these are the productions of the sportive Muse, and are chiefly intended to promote a short interval of gaiety and mirth, you are not to suppose, that the Precepts there introduced are always conformable to moral truth and propriety; or that they are to be considered as useful and practical maxims. In them you are advised to banish grief, to drive away care, and, since life is but a Passage, to strew the way over with flowers; which expressions, if literally interpreted, imply, that Man was born to trifle away his time, in mirth and gaiety. The

best and most favourable construction you can put on these and similar sentiments is, that we are not to be too solicitous about worldly matters; and that, at proper seasons, recreation is useful and necessary. But it is much to be apprehended, that this is not the sense, in which they are generally received: For which reason, I thought it proper to caution you against any ill impressions they might make.

There cannot be a more wretched set of Beings than those, whose whole study is to dissipate time, because they cannot enjoy or improve it; and whose invention is on the rack to find out a constant series of diversions. They are a burthen to themselves; and their company is insupportable to others—to those, I mean, who are not of the same temper, or engaged in the same idle pursuits. Is this a life of Pleasure? The most that can be said in favour of it is, that it's greatest enjoyments are but a suspension of Pain, and serve only to make it's Votaries forget their present misery; which will, however, return with a keener anguish.

It is not, therefore, from idleness, my young Friends, that you can receive Pleasure. Upon which account, it is particularly incumbent on

you, at this period of life to avoid so pernicious a habit, which, if once contracted, you will find it difficult to conquer. Wisdom is not to be acquired without assiduity and application. It will never be the lot of those, who consume the morning in slumbers, and the remainder of the day in sauntering and indolence. For believe me, whatever you may think, or however it may appear to you, from beholding the seeming happiness of others, yet an idle life is the most painful and the most miserable. And this must inevitably be your portion, if you do not now qualify yourselves for a life of reflection and employment; of which the mind of Man stands so much in need, that could we indulge ourselves in indolence, we ought, if we would taste true Pleasure, to avoid it. But, in fact, idleness is not the lot of mankind. We have all of us, of whatever sex, rank or condition, some indispensable duties to perform.

The pursuits of Pleasure are expensive. This is another evil arising from the propensity now under consideration. Youth, it must be confessed, are too apt to imbibe notions of extravagance. Frugality appears to them a sordid Virtue; though it will be found, in the end, bene-

ficial to themselves and to the Public. Prodigality will never want for admirers; the action itself has something splendid in it's appearance. But if the extravagant spend their money profusely, they frequently do it from vanity or ostentation. The praises they receive are chiefly from Parasites and Dependants, who will doubtless flatter that folly by which they are benefited; and extol that profusion, of which they partake. But no real esteem is to be expected from such Persons. When the Sources of the Spendthrift's liberality are exhausted, the attendance and adulation of these pretended friends cease together; probably they join in censuring the imprudence and dissipation of their former generous benefactors; who, in the hour of distress, expect, perhaps, to receive assistance from those, who have been so often fed at their expence. But they will find, to their mortification, that the friends of Prosperity are not always the friends of adversity.

Beggary and Want are, at last, the portion of the Prodigal. But in such cases, he is not the only sufferer. His bankrupt fortunes will sometimes involve others in distress. And it may be observed, that those Persons, whose generosity is

so much extolled, and who spend their money with such apparent marks of liberality and unconcern, are yet churlish and morose, when a just demand is made upon them by an importunate Creditor. His access is, if possible, prevented; and a variety of subterfuges is contrived to evade payment; which, however, if they can no longer postpone, it is performed with so ill a grace, as sufficiently proves, that nothing but necessity could induce them to do an act of Justice. Would any one, who had been privy to such a transaction, suppose, that the Perpetrators of it, could be lavish in their expences? Let him see them afterwards, amongst their companions, and he will discover no signs of Parsimony. Not any cost is spared in their diversions and entertainments. Without the least reluctance, they will give to those who ask; and lend to those, who want to borrow.—But can this be true generosity, which is supported by Practices, that are not honest; or rather, at the expence of others?

If these are the consequences of Prodigality, is it not matter of astonishment, that this vice should be so captivating to youth? But the fact is, they are first caught by the splendid appear-

ance of it in others; and are then induced to imitate it themselves. Whereas frugality has but few favourites. The prejudices too often conceived against it, proceed from an opinion, that the frugal are avaricious. But this is a mistaken notion. There is a wide difference betwixt œconomy and avarice; because they, who practise the former, not only perform acts of benevolence, but have it more in their power to exercise this virtue, than those who squander their money extravagantly. They will also decently support their rank in society. A life of dependence must be extremely mortifying to a liberal mind; and they only can maintain an independent situation, who have adopted a life of frugality; the comforts of which will be lasting: But the joys of the Spendthrift are only for a season; and even in his convivial moments, the prospect of indigence will force itself upon him, and depress his spirits: And the indigence arising from Prodigality is commonly treated with contempt. To be exposed to this, is a condition so much to be dreaded, as to afford a strong recommendation of œconomy. *Husband thy possessions*, is an ancient maxim; yet our Youth are inclined to despise this frugal virtue;

and to admire those who make a distinguishing figure in the world, by their expensive refinements in luxury.

Having thus considered the ill consequence of expensive Pleasures in general, let us nex advert to their effects on your Sex, in particular. And here we will apply our remarks to two different situations of life—that of the unmarried, and that of the married state.

First, A disposition to expence in young unmarried Women is attended with a consequence which they little think of. To dress—to appear gay—and to be seen in public places, will undoubtedly attract the attention of young Men; but not of those, with whom a connexion for life would be eligible. Desirous as these might be of an honourable alliance with your Sex, yet when they discover a want of œconomy, and a proneness to extravagance, even in little matters, in your own private concerns, in the costliness of your clothes, and your little care of them, after they are purchased; and lastly, in the expenditure of money, which you may be allowed, or which you are permitted to disburse, they will have reason to expect the same conduct in affairs of greater moment; which

would, of course, be productive of evils more alarming and extensive; because the trust committed to your charge would be more important: And the means of supplying your prodigality being less confined, you would lavish with more unbounded freedom. These prudential considerations will deter many from offering their hands, where their hearts seem favourably disposed; because, they will be apprehensive of bringing on themselves a train of expences, which their incomes could not support. They would, likewise, suspect, that the love of domestic retirement would not be found in those Ladies, who have been accustomed to a life of gaiety and pleasure.

There are some Females, who justify this mode of living, on the score of fortune; which they either possess, or are in expectation of. But this bait often fails; since it has been observed, that their expences have been frequently not in proportion to their dowry; which, under such circumstances would be of little advantage; and that a union with a young Woman of Prudence and Frugality, though without fortune, is much more preferable.

Lycurgus instituted many laws for promoting a spirit of frugality amongst the Spartan Youth of both sexes. He enacted, that young Women should be educated in habits of œconomy, that they might be chosen, not for money, but because they were qualified to make good Wives.

Secondly, If a disposition to expence is hurtful in your sex, in the unmarried state, it is much more detrimental in the married; because, in the first instance, its consequences are confined to themselves; but in the second, they are extended to others. The ruin and distress, which are the usual attendants of profusion, will fall upon themselves and their families. If they are not devoid of human feelings, they could not surely behold such a scene without a tear of remorse. Poverty and disgrace entailed on their Husbands and their offspring, are no trifling objects of concern. A conduct that could produce these must be stigmatized not only with indiscretion, but with guilt. *He, who provides not for his own household,* says an Apostle, *is an infidel.* But she who squanders

that which is provided, deserves equal reproach.

Every young Woman, then, before she changes her condition, should consider the nature of that, into which she is going to enter; and what those duties are which will be required of her. The prudent management of household matters, as I have before observed, will be her immediate business. But if she imagines, that the alteration of her name will be a sanction to her to alter her manners, that is, to use more freedom, and to engage in more expence, she is a total stranger to the domestic offices and character. Though she may have Servants to perform the menial employments of a house, yet it is her peculiar station to superintend them, to act with œconomy herself, and to prevent waste and extravagance in others. But if an extreme fondness for diversion, for dress, for show and for visiting, is prevalent, all these affairs must be neglected; and too much will be entrusted to Servants, who, if not faithful and honest, will not neglect the opportunity given them of promoting their own interest by peculation; or of taking pleasure and rambling abroad, in imitation of their mistresses.

The influence of your Sex on the other may also contribute, in a great measure, to prevent scenes of dissipation, both at home and abroad, should the Husband discover an inclination for them. A Mistress of a Family may, by the civility and complacency of her manners, render home agreeable; and the habits of œconomy it will be in her power to introduce, will be very beneficial in their effects. But, on the contrary, if, when thus situated, she should give an unrestrained indulgence to her fondness for gay amusements, and involve herself in a continued circle of receiving and paying visits, she may influence her husband, contrary perhaps to his wish, to neglect his own affairs, and be totally improvident in his expences: An extravagant mode of living will prevail in every branch of the family; and Children, instead of having their minds improved, by prudent maxims and good examples, will acquire no other notions, but such as contribute to promote a spirit of vanity, pride and dissipation.

The last inference which I shall draw from this propensity to Pleasure and Diversions, is this—that though it generally ends in satiety and

disappointment, yet those, who are eager in the pursuit, are incapable of relishing other amusements, more innocent, and more agreeable to our rational nature.

Though the Beauties of the Country have been the constant theme of Panegyric, by Moralists, Poets and Philosophers, and indeed by every Person of taste and literature, yet those, who have devoted themselves to Town Amusements, are not susceptible of the delights it affords, or the variety of pleasing objects it exhibits.

They, who are fond of much company, will prefer Cities and large Towns, to the Country and Retirement. The latter, indeed, will only suit such as can employ themselves in rural occupations, in solitude, or in domestic pleasures. In populous Towns, there are greater temptations to Vice, than in the Country; therefore, a residence in the latter should be considered as the most favourable to innocence; because there is less inducement to expence and dissipation. Yet how dissatisfied are many with a situation, *remote from Cities*, though it has been the envy of some, and the desire of others!

But these are the happy few, who are capable of enjoying the beauties and tranquility of a Country life; which to rational Beings, that delight in Nature's feast, far exceed the crowd and bustle of a Town.

Walking in the open air is not only an agreeable amusement, by the variety of pleasing and natural objects, which are presented to the view, but affords also that gentle exercise, which is adapted to the female constitution.

A Garden has also been esteemed for it's peculiar beauties. Mr. Harvey has made it the subject of religious reflections: And Mr. Addison thus speaks of it. "I look upon the pleasure, which we take in a Garden, as one of the "most innocent delights of human life. A "Garden was the habitation of our first Parents "before the fall. It is naturally apt to fill the "mind with calmness and tranquility; and to lay "all it's turbulent Passions at rest. It gives us "a great insight into the contrivance and wisdom of Providence; and suggests innumerable subjects for meditation." To raise the tender Plants—to observe the variegated flowers, and to mark the progress of vegetation, are grate-

ful amusements, and particularly adapted to the female Mind.

To look through Nature up to Nature's God, cannot fail of furnishing you with useful reflections. A knowledge of the vegetable Kingdom is called the science of Botany. "And the fair "Sex may derive considerable advantage from "this source. The fixed attention, which the "comparison of natural objects, with the descrip- "tions of them necessarily requires, will bestow "that steadiness and solidity, in which the "female mind is generally supposed to be "deficient."*

The study of nature, for which the Country is particularly favourable, will never tire. The diversity of its objects will always furnish something new. But should they, who habituate themselves to Town amusements, retire from these dissipated scenes, at that season of the Year, when many of the places of Public diversions are shut, and betake themselves to the country, they would, however, derive but little pleasure from the change; because their Minds are not prepared to enjoy it's natural beauties, or

* English Review.

relish the calm delights which it affords. To them, the purling of a stream—the lowing of herds—the bleating of Sheep, and even the melody of Birds are but melancholy sounds. Rural occupations are too simple to excite the notice of such Persons, as have been long accustomed to exhibitions of artificial splendour, decoration and ornament. Hence it is, that many have attempted to carry with them some of the diversions of the Town; and to disturb the quiet of retirement, by the noise of mirth and diversion.

The quiet of retirement—what a dreadful idea to those, who never think! But the reflecting Mind will not, even in solitude, feel itself alone. It will consider itself in the presence of the greatest, and best of Beings; with whom it will maintain an intercourse, by contemplating his perfections and by considering the works of his hands. "It is in the depth of retirement, the "silence of thought and Passion, that this "inspiring Presence steals upon the mind, and "whispers a language, which the heart may "hear, but the tongue not express. Nor is it in "the Closet only that his Almighty voice is

" heard; but still more in the open air, in the
" fields, amidst the general chorus of the
" Creation, where all around conspires to raise,
" to sooth, to harmonize the Soul, and lift it up
" on wings of Praise, to the great Author of
" Beings and of Beauty."*

* Goadby.

LECTURE XVII.

..... Thought fond Man
Of these, and all the thousand nameless Ills,
That one incessant Struggle render Life,
One Scene of Toil, of Suffering, and of Fate,
Vice in his high Career would ſtand appall'd,
And heedless rambling Impulse learn to think;
The conscious Heart of Charity would warm,
And her wide Wish, Benevolence dilate.

THOMPSON.

To improve the Temper is one of the principal objects of Education. By Temper, I mean, in general, a disposition to Virtue or Vice; and, in particular, those several propensities and inclinations which form the character, and govern the conduct, of every Person. Great Talents may be obscured by immoral habits; and whilst we admire the former, we have often too much reason to lament the latter. In the one case, we contemplate with pleasure the efforts of human reason; but in the other, we pity the depravity of human affections: Yet as the last

has the greatest influence on Society; and is more obvious to common observation than the first, we usually form our opinions of Mankind, not from their abilities, but their manners. And indeed, when we see knowledge united with bad dispositions, or with a vicious practice, it loses it's value and respect. Virtue itself is disgraced, from the consideration, that those, who are the best informed, are the worst examples of their own doctrines.

It is from moral attainments, that a Character is established. Those, who are desirous of acquiring and preserving a good one, must regulate their temper in early life; and bring the mind to habits of virtue and goodness. And as social and domestic happiness so much depends on the tempers and dispositions of the female Sex, it is a duty particularly incumbent on them to order their affections aright. A good temper is not always constitutional: And though some have more favourable propensities than others, yet every disposition is susceptible of improvement. A bad temper may be reformed by seasonable discipline: And a good one may be corrupted by neglect. If, instead of restraining an evil inclination, it should be encouraged and

indulged, the worst consequences may be expected from it. But if it's malignity be checked in due time, that heart, which might have been totally depraved, will be prepared for the best principles and habits.

To govern the Temper betimes is a very necessary rule of conduct. I shall, therefore, proceed to describe those qualities, of which it may be said to consist.

The first I shall mention is Good-nature. This is a disposition so very comprehensive, that in order to display it in it's full extent, it will be necessary to discriminate those several particulars, which, when combined, constitute the happy temper, that is thus distinguished.

But here I would previously observe, that we must be cautious, lest we confound Good-nature with Good-humour. A Good-humoured Person may be destitute of Good-nature; but where the latter is found, the other will be it's inseperable companion. Yet the World has often mistaken these two Characters; and a Person of Good-humour has received the Praises due to Good-nature.

Good-natured Persons are of an even, uniform temper, both at home and abroad, in what-

ever circumstances and whatever may be the rank or condition of those with whom they converse, or have any intercourse. They are also merciful and benevolent.

Good-humoured Persons are, on the contrary, of very fluctuating dispositions. In company, or in their convivial moments, they are gay and cheerful; and are ready to promote hilarity and mirth: But, in their families, and in their transactions, especially where they are invested with power, they are frequently morose and uncivil; impetuous and tyrannical. For though they may sometimes perform an act of beneficence, they are, nevertheless, strangers to the finer feelings of humanity.

Let us next consider the effects of Good-nature.—It is that temper of Mind which endeavours to promote cheerfulness and contentment around us; to give relief to the indigent and needy; to administer consolation and advice, to those who are afflicted with sorrow or misfortune; and, in short, to contribute to the comforts of life. Such a conduct as this no less advances our own happiness, than that of others. There is an undefinable pleasure in doing good; there is a secret satisfaction in rendering our-

selves agreeable by the suavity of our manners. These, indeed, are duties we owe to Society. For can it be expected, that others will be kind to us, if we shew no kindness to them; or that they will use any means for our accommodation, when we ourselves afford nothing to the common stock?

By Good-nature we may alleviate the ordinary disasters and perplexities of life. But, by a contrary temper, we shall rather increase them. *Sufficient to the day is the evil thereof.* We should not, then, add to this, evil by afflicting others as well as ourselves, in order to gratify a splenetic or implacable disposition. This kind of behaviour incapacitates us from supporting with fortitude, those several accidents and disappointments, to which human life is subject. For Persons who are always unquiet and dissatisfied, create to themselves imaginary evils. Their Spirts, like the troubled Sea, are never at rest. They repine at seeing others happier than themselves: And perhaps the misfortunes of their neighbours would be to them a source of secret pleasure.

A Universal Philanthropy, or a spirit of mildness and benevolence towards all mankind, is an

essential property of Good-nature; which does not confine itself to particular sects or societies, but endeavours, as far as it's influence extends, to promote general happiness. There can be no greater proof of an illiberal mind, than to despise others, because they are of a different complexion from ourselves; because they speak a different language; or because they do not join with us in the same mode of worship. This behaviour must appear very unreasonable, when we consider, that they, as well as we, are part of the human Species; that they are alike subject to the infirmities of human nature; and that the thoughts of Men are free. No authority whatever can deprive those, who are subject to it, of the liberty of thinking; but it may deny them the privilege of expressing or publishing their thoughts. If we live under a milder Government than others; if we enjoy more of the blessings of life than fall to their lot, we should not, on that account, treat them with contempt. Such a conduct would be an ungrateful return for the peculiar favours we possess; it would be a misapplication of that freedom in which we participate; and which a benevolent Man would wish to see extended to the whole human race.

Those, who are unhappily born to Servitude, and deprived of the benefits of Education, are entitled to our Pity and compassion. A Fellow-Creature in distress, of whatever nation—of whatever religion, has a claim to our humanity. To confine our civilities to those only, who speak as we speak, or think as we think—to be so far attached to any particular system, as to despise all other sects, is a mark either of mental weakness, or of an uncharitable disposition. It certainly betrays a want of that sensibility, which is the distinguishing characteristic of Good-nature. The benevolent Samaritan could assist a Jew in distress, though one of his own Countrymen had passed him by with neglect.

We are too apt to assume an arrogant superiority, on account of the colour of our skin. Hence it is, that the Negro Tribe have been considered as a species subordinate to the rest of mankind; though inhabiting Countries luxuriously fertile, and though possessing mental faculties as capable of improvement as any other race of human Beings. The treatment, which they have sometimes met with from their Masters, is not only disgraceful to that complexion of which they boast, but also to their

feelings as Men; and to those divine precepts of compassion and kindness, recommended by the Christian Religion. It is to be hoped, however, for the credit of human nature, that the Instances of cruelty which have been lately published by the Advocates for the abolition of the Slave Trade, are not so numerous or so flagrant, as have been represented. Their zeal, though in a good cause, has probably induced them to exaggerate facts. Neither is it just to condemn the conduct of all, for the inhumanity of a few. There is no doubt, however, but the late discussion will tend to meliorate the condition of slavery; till at last the blessings of freedom and civilization may extend to those Countries, whose Inhabitants are subject to all the oppressions of arbitrary power, and to all the wretchedness of savage life.

Charity is one of the peculiar properties of Good-nature. Poverty and Want should at all times excite commiseration; but our indigent Relations, if we have any, should particularly experience our benevolence. All have not equal abilities to assist the needy; but there are very few, who have it not in their power to administer some kind of relief. The emotions

of sympathy, at least, are pleasing; and especially in young People, who, as yet unacquainted with the arts of hypocrisy and dissimulation, which are too often practised to awaken pity, can have no plea for insensibility. Their hearts should be susceptible to a tale of woe; on which if it should make no impression, I am fearful, that they are callous to every generous feeling. If, thus early in life, they can behold unmoved the tear of distress; and pass by the form of misery, without compassion, they betray a disposition, which may, in the end, lead them into acts of unkindness.

I am not here pleading for the exercise of Charity, without any controul or limitation. Good-nature does not consist in bestowing it's favours on all alike. It distinguishes merit. It encourages the deserving. It protects the oppressed; and particularly those, who, not through vice, but misfortune, or the injustice of others, are labouring under the calamities of life. My observation went no farther than to intimate, that, in young Persons, an indiscriminate distribution of the small relief it might be in their power to bestow, is an excusable weakness; because, if they do err,

it is on the side of humanity; and is a proof of an amiable temper. When their judgments are matured by experience, they will have prudence enough to direct them in the manner of conferring benefits. And when I see a young Lady, who can debar herself any little gratification for the sake of relieving an object in distress, I am convinced, that she is possessed of all that sympathy, which does honour to her sex; in whom we expect a greater portion of the milk of human kindness.

Here I would just observe, that there is a profuse generosity, which is often mistaken for Good-nature. Such Persons are liberal through ostentation; and they frequently confer their favours on Parasites and Flatterers; till perhaps, at last, they involve themselves in ruin. Œconomy is by no means inconsistent with true generosity. Good-nature steers the middle course, betwixt extravagance on the one hand, and Covetousness on the other. But the fact is, the Avaricious have stopped up every avenue, through which compassion may assail the heart; though Benevolence is one of the distinguishing characteristics of the Christian Religion There is no Virtue more forcibly, or more repeatedly

inculcated than this. The Scriptures abound with admonitions *to do good—to feed the hungry—to cloath the naked, and to visit the distressed.*

Though a benevolent temper is so warmly recommended in the sacred Writings, yet a want of it is often vindicated, by the most frivolous excuses. *Charity*, it is observed by some, *begins at home.* But this Proverb is frequently perverted; and serves at best, but as a weak apology for a selfish conduct. The welfare of our own families, ought, undoubtedly, to be the first object of our temporal concern: still we are commanded *to minister one to another, according as we have received the gift.* The poor Widow, who bestows her mite, discovers as charitable a disposition, as the Affluent, who make large donations. And, indeed, a variety of occasions may offer, wherein we may exercise benevolence, though it should not be in our power to give alms.

But the Rich are, in a particular manner, exhorted to *do good and to distribute.* All frivolous excuses, where there is abundance, will only reflect dishonour on those who make them. *Say not unto thy Neighbour, go and come again; and to-morrow I will give, when thou hast it by*

thee. This is often a pretence to silence importunity; or to remove from our sight objects of compassion, without any design of giving relief on the morrow; though were it sincere, yet a benefaction, by delay, loses its importance. A small assistance, rendered in the time of need, is frequently of more use, than a larger one, if postponed to a future day. How many miserable Beings are now sunk in vice and poverty, who might have been virtuous and happy, had some kind Friend, like a Guardian Angel, stepped in, at the crisis of misfortune, and afforded them a seasonable aid!

But the Avaricious are not the only Persons, who neglect the performance of works of charity. The votaries of dissipation are so incessantly engaged in scenes of luxury and riot, as to have no conception, that whilst they are feasting for joy, there are others afflicted with penury, or mourning for grief.—But could such Persons experience, for a short time only, the stroke of adverse fortune, how soon would they learn the difference between real and imaginary wants—between the cravings of hunger, and the calls of luxury! Whilst they *fare sumptuously every day*, the Mendicant at their door is refused,

perhaps, the *crumbs which fall from their table.* What an unkind return to that Providence, who has liberally supplied them with the good things of this life! For wide as the disproportion may be betwixt the Rich and the Poor, yet they are Brethren—the children of one supreme Being. *They*, therefore, *who mock the Poor, reproach their Maker.* But why, it may be asked, has this common Father, dispensed his gifts, with so unequal a hand? Why is one pining in want, and another abounding in superfluity? Not from motives of partial affection. The Wealth of this Man, or the Poverty of that, is no proof that the former is a favourite, or the latter an outcast, of Heaven. The general good of the whole requires an unequal distribution of temporal possessions; but undoubtedly with a view, that all, in some degree or another, should partake of them. The Poor are particularly recommended to the attention of the affluent. *Charge them*, says St. Paul to his Son Timothy, *who are rich in this World, that they do good; that they be rich in good works; ready to distribute; willing to communicate.* Upon this principle alone we may reconcile the benevolence of the Deity to what may appear a partial distribution.

But there will be no cause for murmuring, when we consider that all these inequalities will be brought to account hereafter, at the final retribution, when the time of trial or probation is over. The Parable of the Rich Man puts this question beyond all doubt. He in this life abounded with wealth; and enjoyed every luxury, but that of doing good. Lazarus, or the Poor Man, was not permitted to taste of his bounty, though reduced to a state of extreme misery and want.—Their future situations, after death, may be clearly inferred from the address of Abraham to the Rich Man.—*Son* said he, *remember, that thou in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.*—There is no article in the Christian Religion more evident than this, that Men will be rewarded in proportion to the good they have done. *With the same measure that ye mete withal, it shall be measured to you again. He who soweth sparingly shall reap sparingly; but he who soweth plentifully shall reap plentifully.* It is not said, because of your belief in such a doctrine or such an opinion, you have been a

good and faithful Servant, but because you have assisted those who were in need.

Good-nature is likewise distinguished, not only by the favour done, but also by the mode of doing it. A benefit may be conferred in so ungracious a manner, as to cancel the obligation. When assistance is given grudgingly, and, as it were, by compulsion; or, when they who do an act of benevolence, afterwards boast of it, or publish it to the World, the action loses all it's merit. When they, who relieve, criminate without cause those who are relieved, they both add to, and insult, their distress. Many are reduced by misfortune from competency to want. These would be more hurt by a favour ill-bestowed, than if it had been withheld. The Patronage of the Proud is grievous. But they who do good, from a Philanthropy of Temper, or from a Christian Principle, will find out the retreats of indigent merit, and secretly reward it. They will not, like the Pharisee, do their alms in public to be seen of Men; bnt in so private a manner, *that their left hand will not know what their right hand doth*. They will imitate the example of our Saviour. He not only was constantly employed in doing good; but he charged those,

whom he had healed of any disease, not to declare it. *See thou tell no man,* was his constant expression.

But good-nature does not confine itself to our own species. It extends to the Brute Creation, who are equally subject to pain with ourselves. To torment, therefore, any animal, because it is in our power, in such an act of cruelty, as I should be concerned to see young Persons commit. You should not only discourage the least inclination in yourselves, of inflicting any barbarity on Brutes, but you should also express your detestation of it in others. When it is necessary to destroy them, either for subsistence, or because they are noxious, it should be done with all possible tenderness; and in a manner, by which the least pain can be given: But to prolong the pangs of death, in order to gratify a pampered appetite, or a depraved humour, denotes a savage or unfeeling disposition. The Love, which Parents have for their offspring, is extended through all animal life. To rob, therefore, *the poor Bird of its young*, is a species of wanton barbarity.

The inferior creatures are subject to our superior power or sagacity. But the divine

Creator, whose mercy is over all his works, did not give us dominion over the Beasts of the Field, that we should exercise it with ferocity. Their usefulness to us demands, in return, our care and protection. Yet how often do we see them treated in so barbarous a manner, as if they were void of all sensation! But, says Shakespeare,

—— the poor Beetle which we tread upon,
In corporal sufferance feels a pang as great
As when a Giant dies.

The public Games of the Romans, which I have already mentioned, redounded but little to their credit as a civilized nation. At them wild Beasts were frequently exhibited, fighting with one another, or with Men, trained to exercises of this kind.—But though, in our own country, we are strangers to this sort of diversions, yet some remains of a similar inclination, are still to be seen amongst us. The cruel Sports, which were formerly so common, are now, in a great measure, suppressed, by the humane interposition of the Magistrate. Yet Animals are frequently tortured in our Streets for the amuse-

ment of the Populace. And there are some places of genteel resort, not altogether free from this reproach; where brute Creatures are introduced in a variety of Attitudes, for the entertainment of the Spectator. This must certainly be considered as a species of cruelty; because they could not have been prepared for these exhibitions, without a previous severe discipline. —You should, therefore, avoid every spectacle of this kind; because of it's tendency to render you insensible to the feelings of others.

You know, by experience, that Pain is an unpleasing sensation. You should, therefore, commiserate, and, if possible, alleviate the Pangs of Animals. To be diverted with them discovers a temper prone to cruelty, from which all your Sports should be totally exempt. To torture Flies, Birds, or other diminutive Creatures, which are too often the objects of juvenile pastime, is both barbarous and cowardly. It is barbarous, because it is wantonly inflicting an evil upon Beings, whose bare existence is their only enjoyment. It is cowardly, because they are not able to defend themselves from your assaults. *A good Man*, says Solomon, *regardeth*

the life of his Beast. From the same benevolent principle, Moses directed the Jews, *not to muzzle the ox, when he treadeth out the Corn*; as if he had said, Permit the poor Animal to taste of the grain, whilst he is labouring to seperate it from the chaff, for your use.

To conclude in the Words of the Author of the Polite Lady. "Cherish and cultivate "Benevolence, or an universal love and good-"will to all your Fellow-creatures without ex-"ception. For however distinguished by "country, climate, language or complexion; "by difference of religion or politics; by wealth "or poverty, or by any other circumstances, we "are all the Children of the same Parent; we "are all Members of the same family, and, "therefore, should treat one another with the "tender affection of Brothers and Sisters. "The black African, the tawney American and "the white European are equally entitled to "our good wishes and friendly assistance. It is "of no consequence where they were born, "what language they speak, or what religion "they profess; whether they are high or low, "rich or poor: It is enough that they are

" human creatures; that alone gives them a
" claim to our benevolence and good-will."

LECTURE XVIII.

To err is human; to forgive, divine.

POPE.

GOOD-NATURE is a very essential quality in forming the temper. On which account I proposed, in my preceding Lecture, to describe to you those several Properties of which it is compounded. Benevolence, Compassion and forgiveness of Injuries are its usual emanations. The two first have been already considered. I proceed now to the last.

It has been said of some, that they are warm in their attachments, but implacable in their animosities: Or, in other words, that they are affectionate Friends, but bitter Enemies. Now

it is possible, that their motives for kindness to those whom they like; or unkindness to those, whom they dislike, are equally capricious. But supposing that the former are deserving of their favours; and that the latter, by some imprudent step, or by some improper conduct, have incurred their displeasure, yet to discover it in acts of resentment, is no proof of a good temper, or of a noble mind.

To convince you of the odious nature of Revenge, it will be sufficient to observe, that it is fed by hatred, and is attended by a train of evils; that strife and enmity, oppression and injustice mark it's progress; that it tends to disturb the peace of society; and that the mischiefs it occasions are frequently irreparable. We are commanded *to love one another, because Love worketh no ill to it's neighbour:* But Revenge, on the contrary, excites Men to commit every species of cruelty and wrong.

Anger, though dreadful in it's appearance, and oftentimes horrid in its effects, is yet but a short lived Passion; whereas Revenge is of long continuance, and deliberate in it's operations. Persons of vindictive dispositions retire into their closets to nourish their resentments, and

to meditate on mischief. Give the angry Man but time to cool, and he forgets the provocation which he has received: But the Revengeful hides the malice of his heart, by wearing a smile on his countenance. He plans his designs in secret; he revolves them in his mind; and watches an opportunity to put them into execution. Thought and reflection, which, in most cases, contribute to meliorate the Temper, and divert it from any evil purpose, serve only to aggravate the resentment of him, who is determined on vengeance.

But shall Man, subject to infirmities himself, so severely punish the faults of another? We are, on every account, unfit Judges in our own cause. Our minds are liable to prejudice, from a variety of motives. We are, therefore, incompetent to determine impartially: And so much are we biassed by Self-love, that we often pass sentence on our adversary, without condescending to hear his defence. Perhaps the affront given was not intentional; or will admit of many palliations. Perhaps the officious interposition of others has magnified the injury by misrepresentation. But admitting it to be as great as we suppose, yet the Aggressor, by

lenient treatment, may be convicted of his fault, and be disposed to make a proper concession.

If, in a moral sense, we are not qualified to revenge our own cause, neither are we, in a political one. The community, of which we are Members, has made ample provision for the distribution of Justice, and for redressing the wrongs done by one Man to another. But even in this case, when we are obliged to have recourse to the laws of our Country, either to recover our right; or to prosecute a criminal for offences committed, yet this should be done, not through animosity and revenge; but with moderation, and from a sense of public duty.

Neither ought we, as Christians, to revenge our own cause. For supposing the offence to be of that nature as is not cognizable by human laws, yet let us refer it to that supreme Judge, who will finally determine betwixt Man and Man, and who is perfectly acquainted with the motives of all our actions.

It has been observed by some, that Revenge is sweet. But were we to enquire of those Persons, who have encouraged this vindictive Spirit, and have watched every opportunity

of retaliating on those who have offended them, they would say, if they dared to make an ingenuous confession, that, during the whole time of their suspense, till the day of Triumph arrived, in which they hoped to have full satisfaction of their adversary, their thoughts had not been free from inquietude. Obliged, perhaps, to assume the appearance of Friendship, whilst they were meditating a blow, their hypocrisy was painful to them. And when they imagined, that they had gratified their resentment, and that their minds would be at Peace; their consciences convicted them of guilt and overwhelmed them with remorse. The reproaches of others served likewise to aggravate their self-condemnation.

Revenge is frequently more hurtful to those Persons, who are under the influence of this baneful Passion, than to those who are the objects of it; because the last are often out of the reach of their malice. The darts they throw at others may fall to the ground, without doing any mischief; or they may recoil upon themselves. But supposing that they took effect, can they receive pleasure from beholding another involved in the distress, which they have inflicted? If it should afterwards appear,

that the injury, which they thus revenge, was only an imaginary one; and that no provocation had been really given, how painful must be their reflections!

Clemency forms so essential a part of good-nature, that they, who possess this benignant temper, are at all times disposed to forgive an offence. By so doing, they will, in a manner, disarm their enemy; and perhaps convert his enmity into Friendship. Or if their lenity should not have the desired effect, yet they will meet with a sufficient recompence from the tranquility of their own minds. For hatred and revenge are perpetual stings in the breasts of those who harbour them. They are afflicted by the pain which they give to another. But if it is not in their power to gratify their resentment; or if, out of prudence, they smother, not extinguish the flame, yet it will be a perpetual source of secret grief. Yet should an opportunity of Revenge offer itself, the Person on whom it falls, may despise their feeble efforts, and encrease their disappointment by the most mortifying contempt.

We cannot, indeed, esteem those, who have done us wrong. Neither does Religion, or our

own safety require, that we should take them to our bosoms. But it is a Christian and a practicable duty to forgive an injury; and, instead of retaliating on the Aggressor, to compassionate his unhappy temper. Yet there are, in the World, Persons of such implacable dispositions, that they never can be persuaded to pass by the smallest affront. From this principle started up that horrid Phantom called *modern honour*, which pursues, even to blood, a personal indignity; though, perhaps, trifling in it's nature, unimportant in it's consequences, and probably committed without any design of offending.

But what is *honour*, which makes so distinguished a figure, in the annals of the present age? One, unacquainted with it's history, would conclude, that those, who professed it, were actuated by a nice sense of right and wrong; that they were just in all their dealings; that they were more anxious to redress the wrongs of another, than to revenge their own; and that their intercourse with the world, particularly with the female Sex, was marked for generosity and candour. But the occurrences of modern times evidently show, that no word

in the English Language is more perverted. The Heroes of these days, who enlist under the banners of honour, will probably refuse to pay their just debts; and will dissipate their time and their money at the Gaming Table, at Brothels, and in ebriety. Yet if you question their veracity, arraign their misconduct, claim your rights, or demand restitution for the ill they have done, they will tell you, that they will vindicate their honour by the sword. They will, perhaps, injure the Wife or the Daughter of their Friend; who, should he accuse them of their perfidy and baseness, must expose his life to make reparation for the insult he has thus offered to those votaries of honour.

Nations have been frequently involved in all the calamities of War, in consequence of the personal hatred or quarrels of individuals. But civil Wars, that is, those unhappy contentions, which have frequently happened amongst the same People, and in the same Country, have, in general, been conducted with the greatest rancour and malice. Revenge has driven both Parties to acts of savage barbarity.

England has been the Theatre of much confusion and bloodshed by civil wars. The

Houses of York and Lancaster, by their mutual hatred and Jealousies, irritated their several Partizans to acts of cruelty and Revenge. The religious dissensions of the sixteenth Century were productive of horrid massacres and inhuman slaughters. Many Protestants suffered death, to gratify the malice and resentment of their enemies; whose hatred they had incurred because they presumed to differ from them in opinion. But these misguided Zealots had forgotten that benevolent precept of the Gospel, which exhorts Men *to bless those that curse them.* So that had they received an injury from those, whom they persecuted, their conduct was unjustifiable by the principles of that Religion, whose Standard they had erected. But how much more criminal must their conduct appear, when it is observed, that the wretched objects of their fury had done them no harm; but were singled out for destruction, only because they dared to worship the Deity, in a manner different from their Persecutors!

But there is no need to search History for examples of the pernicious effects of Hatred and Revenge. Daily observation will convince us of the fatal consequences of these Passions.

They have disturbed the Peace of Families. They have set the nearest Relations at variance, and have been productive of much domestic unhappiness.

You are directed, *to love your Neighbour as yourself.* This precept, punctually observed, will induce you to form the generous resolution of hurting no one, *in word or in deed.* Thus determined, every motive for Revenge will be done away. Those, whom you love, will certainly experience from you nothing but kindness and civility; and you will not hate even those, whom you cannot esteem. Now where there is no hatred, there can be no Revenge. Endeavour, therefore, to cultivate this amiable principle of *Good-will towards Men*, as the only means of procuring *Peace on earth.* And this will ever be the conduct of those, who act from the impulse of good-nature. They consider, in the first place, that the designs of those Persons, who have offended them, might not have been so bad, as the fact itself, seperately considered, would induce them to believe; and, in the second, that they themselves, from some false notion perhaps of personal importance, might have put a worse construction upon the action

itself, than it deserved. And this caution is the more necessary, when it is observed, that, betwixt contending Parties, each thinks itself aggrieved. But supposing the injury to be clear and indubitable, yet if the Offender acknowledge his error, such candour is entitled to our sincerest forgiveness: For who are there that shall say, they are without fault? And if we forgive not another, how shall we expect pardon ourselves? Or, supposing, in the last instance, that the Person offending will make no reparation to the Person injured, yet if it be not of that nature as to require the hand of justice to interfere, a benevolent mind will forgive the offence, though it might be imprudent any longer to repose confidence in the offender. But, on the contrary, to lie in wait for revenge, argues a malevolent temper, and is a conduct not much unlike the Assassin, who stabs his enemy in the dark.

To forgive an injury, may be thought, perhaps, an hard duty. It was doubtless thought so by the Heathens; because it is not ranked amongst their virtues. The Romans esteemed it meritorious for a Son to revenge the wrongs his Father had received, on the Posterity of the Aggressor. Some of their false Gods are

described as implacable and revengeful. A like vindictive temper seems to have actuated the Jews. But the Religion we profess breathes a milder spirit; and I will challenge antiquity to produce an example equal to that of the great Author of Christianity, forgiving his Enemies at the very time they were unjustly putting him to death. Had the Heathen World furnished such an instance of Moderation, on the one hand, and Heroism, on the other, in what strains of Panegyric would their Writers have published it! But because this remarkable example of kindness in the pardon of injuries is related in a Book that is familiar to us, we are too apt to overlook it's dignity and importance. The warmest Admirers of ancient Philosophy would search in vain for a sentiment so noble and generous as that which proceeded from the mouth of the Messiah when expiring—*Father*, says he, *forgive them* (that is, his Persecutors)—*they know not what they do.*

The example of our Saviour is frequently recommended to our imitation, with respect to this duty of *the forgiveness of injuries.* Though he went about doing good, yet no man experienced greater insults than he did. But he

bore them with the most patient resignation; and exhorted his followers, *not to recompence evil for evil.* Though this is not the perfection of the Christian Law, with respect to the exercise of the social affections, yet the Heathens were strangers even to this part of it: For they were implacable in their resentments; and thought it an act of Justice to revenge an injury. In comparison of which, the forbearing to retaliate a wrong must appear meritorious. But our Saviour extends the Precept still farther—*Love your Enemies*; *Do good to them that hate you.* This will be an instance of true greatness and magnanimity of mind. To receive an injury, and confer a benefit on the Aggressor, will be a triumph of the noblest kind; because it will be a victory over ourselves. The divine Author of this Precept has condescended to assign a reason in vindication of it's propriety. *If ye love them who love you, what reward have ye? Do not even the Publicans the same?* To be good to those, who have been good to you, may be considered as an act of Gratitude, though not of Generosity. Even Men, who are the outcasts of Society (for such were the

Publicans in the opinion of the Jews) are not destitute of a proper sense of favours received.

Forgiveness is due even to an enemy. And though in the present state of political Society, War is one of those evils which seem unavoidable, yet it may, and ought to be, conducted with humanity. The Romans disgraced their national character, by the treatment of their Prisoners; who were often put to death; or, if spared, were led in chains through the city, to grace the triumph of their Conqueror. But to the credit of modern times be it spoken, the Captives of War experience that tenderness, which is due from one fellow-creature to another.

This duty of forgiving injuries is farther recommended to us, from the consideration, that *if we forgive Men their trespasses, our heavenly Father will also forgive us.* If we are so uncharitable as not to pardon those who have offended us, how can we expect pardon of our offences at the great day of retribution! And there are none so upright as to stand in no need of forgiveness. Human nature is frail and liable to err: But how can we ask for a remis-

sion of our faults, if we are inexorable to the supplications of our Brother, for the pardon of his!

Our Prayers can be of no avail, unless they are offered with a charitable temper. We rather invoke the vengeance of Heaven, when we say —*Forgive us our trespasses, as we forgive them that trespass against us*—and yet continue in hatred and malice against our neighbour. What is this but challenging the Justice, not entreating the mercy of the Deity? Those, therefore, who join in this petition, with rancour in their hearts, do surely not consider it, in it's full extent and meaning. Instead of a Peace-offering it must be in them an imprecation. Every malicious purpose they retain against others, subjects them, according to their own prayer, to the severe law of retaliation; because they pray to be forgiven, in the same manner in which they forgive.

Though this duty of forgiveness is so pleasing in theory, yet how little is it regarded in practice! How often do we hear it observed by many, who think themselves injured, *that they can forgive, but not forget!* This is doing the

business by halves. For whilst they retain in memory, a sense of the injury, their forgiveness cannot be complete. Though they may stifle their Revenge, yet still there are dislike and enmity lurking within; and they might feel a reluctance in doing a good office, were it in their power.

You see, then, how amiable is this Virtue of forgiving injuries; but, on the contrary, how odious is Revenge! Those, who practise the one, are esteemed for their clemency and forbearance; those, who cherish the other, are dreaded for the mischief they are capable of doing. Resentment is too apt to spring up in young minds. The first thought that occurs on receiving an affront is, if not an immediate, yet a future retaliation. But tne last would be less excusable than the former; because instant Revenge may proceed from a sudden gust of passion; but to inflict a blow, after there has been time to deliberate, must be the effect of premeditated malice. Either mode of proceeding is unjustifiable.—Endeavour, then, so far to command your tempers, as to bring your minds to an examination of the supposed injury. Per-

haps, on a review of it, in all it's circumstances, attended, probably, with some provocation, on your side, it may appear of a milder complexion than at first.

But whilst I inculcate that happy temper of mind, which would induce you to forgive an injury received, I would, at the same time, advise you to be so circumspect, as to avoid, in your own conduct, the commission of offences. On this subject I need not enlarge; because those Persons, who are possessed of the Good-nature I have already recommended, would do a violence to their own inclinations, were they, by their behaviour, to excite pain and uneasiness in another.

Instead of encouraging a spirit of Revenge, how much more pleasing would be the office of a Mediator; which consists in healing divisions, and reconciling differences! If any Christian Virtue deserve a preference to the rest, it is that of kindness, which, amongst other humane acts, endeavours to prevent discords, preserve Friendships, and restore harmony and peace. But, on the contrary, how many Busy-Bodies are there in Society, who widen a breach that is

already made; or who, by misrepresentation create animosity, where none perhaps would have happened, if the Parties had not been influenced by their false and idle suggestions.

LECTURE XIX.

The *Suaviter in Modo* alone would degenerate and sink into a mean, timid Complaisance, and Passiveness, if not supported and dignified by the *Fortiter in re*; which would also run into Impetuosity and Brutality, if not tempered and softened by the *Suaviter in Modo:* However, they are seldom united.

CHESTERFIELD.

GRACEFUL manners are particularly recommended to the female Sex: And though Persons of an austere Virtue may despise these exterior accomplishments, yet, in the iutercourses of Society, they will be found indispensably requisite. When I speak of graceful manners, I do not mean those which are formed on the fantastic customs of fashion, where there are much dissimulation and insincerity, but that mode of behaviour, which proceeds from gentleness, complacency and affability. A conduct regulated by these agreeable qualities, will not

only be pleasing in it's appearance, but useful in its effects. It will smooth, as it were, the thorny paths of life, and produce tranquility of mind. They, who adorn themselves with these graces, experience not the inquietudes which arise from a restless disposition: And they are less exposed to the violent commotions of those ungentle Spirits, who, being at variance with themselves, would disseminate strife and contention around them. As the Waves are said to be less agitated, whose surface is spread with oil, so a meek and mild behaviour has the power of soothing the most violent and refractory—*A soft answer turneth away wrath*.

It has been observed, that Men of true courage and bravery are yet in their manners mild and gentle. The last have, indeed, been considered as the criterion of the first; insomuch, that Pride and Tyranny are almost infallible marks of Cowardice. Neither is this a novel opinion. Cicero, a celebrated Roman Orator, has made an observation to the same effect. "Nothing," says he, "is more commendable— "nothing more worthy of a great and brave "Person, than meekness and gentleness of "spirit." If, then, this disposition is not un-

characteristical in Men, even those, who are engaged in bold and arduous pursuits, how much more congenial is it to the female sex; whose sphere of action is more confined, the object of which is social harmony and domestic peace; and in whom, a gentleness of manners is perfectly consonant to the delicacy of their forms!

Be courteous, is the maxim of an Apostle; and he places it next in rank to the duties of Pity and Compassion; which duties he had just before inculcated. Courtesy and Affability are those respectful manners, which the French have distinguished by the name of *Les petites Morales*. For though they may not be placed in so high a class as some of the Christian Virtues, they are, nevertheless, very essential to the ease and happiness of life: And the greater the elevation of rank or fortune, the more conspicuous, and the more engaging will this civility of behaviour be. No condition of life will exempt you from the practice of affability and complacency; which should be particularly attended to by Persons of your Age and Sex.

Your Parents should receive the first fruits of this pleasing temper. They are entitled, in an

especial manner, to your most respectful attentions. Instead of which, how many instances are to be met with of young Ladies, who can behave with a tolerable degree of condescension and good humour, whilst abroad; but who think that they have a privilege at home, to be fretful, petulant, or sullen; and all this, in return, perhaps, for the most unbounded kindness!

Your Relations, of whatever rank, or in whatever circumstances, are also entitled to this complacency of behaviour. Besides the general motives which may be urged in it's favour, there is another obligation arising from consanguinity. Your Relations must be considered as a part of your family: They, therefore, who despise those of their own household, do, in fact, despise themselves. Some of them, probably, are not in so flourishing a situation as you may be; but Poverty of itself is no disgrace. Nothing is certain in this life. For, in the mutation of human affairs, whilst one is rising into distinction, another may be sinking into obscurity. Yet neither the one, nor the other, is always the natural consequence of worth or demerit. To those, therefore, in an indigent condition, you

should not only, as the Apostle advises, *Be courteous*, but also, *be pitiful*.

Respect and Complacency are likewise due from the Young to those, who are more advanced in years; but particularly to the aged. Grey hairs are venerable; and demand our reverence. It has been the practice of all civilized nations to pay the highest veneration to the aged; to bear with their infirmities; and even to return a peevish and fretful humour, which is sometimes incident to that last stage of life, with affability and condescension. It is a mistaken notion, which young People are too apt to imbibe, that the company of the Aged is gloomy and insipid. Many and daily instances prove the contrary. The Conversation of old Persons is oftentimes as cheerful and agreeable as that of the young—frequently more so, from the variety of Historical Anecdotes, which their long intercourse with the World has enabled them to collect. This intercourse, added to their own observations and experience, will likewise furnish them with the means of rendering it instructive: So that Young Persons may be improved as well as well as entertained by their discourse. Old age should be distinguished

with peculiar respect. Such was the command of Moses to the Israelites. *Thou shalt rise up before the hoary head; and honour the face of the old Man.—Hearken,* says Solomon, *to thy Father, and despise not thy Mother, when she is old.*

To deride another, on account of personal deformities, is a fault which young Persons are too apt to commit: Such kind of mockery is indecent and unbecoming; because it is reproaching others for a natural blemish, which they could neither prevent, nor is it in their power to remove. Raillery, if directed against impropriety of behaviour, may, by producing reformation, have a good effect: But the crooked cannot be made straight, nor the ugly rendered beautiful, by the sarcasms of others. Very different emotions should the sight of such Persons excite within us—Pity for their misfortunes on the one hand; and Gratitude to the great Author of all Beings, who hath made us without any of those personal defects we see in them.

There is also a degree of civility due to Servants and Dependants; towards whom, Children, in particular, should accustom themselves to behave with mildness and affability: But the impatience and impetuosity of Youth, joined to

an opinion of superior rank, dispose them too often to be supercilious to Domestics; as if they were of another species, and born for no other purpose, but to be held in slavish subjection to their peevish humours. This conduct is not only repugnant to that meekness, which is ornamental to your Sex; but is also indefensible on the principles of humanity. Do not entertain an opinion, that one part of mankind was born to be the Slaves of the other, who have a right to exercise over them an arrogant and tyrannical domination. True it is, that in the present constitution of things, there must be an inequality of rank. The lower Orders of Society are dependant on the higher; whence arise the relative duties of fidelity, and obedience from Servants; and kindness and humanity from those whom they serve.

The respect due to Superiors is so seldom omitted, that it will be superfluous to use any arguments in it's recommendation.—To your Equals, or to those who are nearly of the same rank as yourselves, a courteous and complaisant address will conciliate favour and esteem. It may assist you in your temporal concerns and procure you friends. It will render your com-

pany agreeable; and create affection or attachment in every relative or social connexion which you may hereafter form.

But whilst I am recommending this suavity and mildness of behaviour, I would not be understood to mean by it, that you are so to accommodate yourselves to the tempers of others, as to flatter, dissemble, or play the hypocrite. This would be acting under a mask; and would be such a species of dissimulation, as, when discovered, must expose you to contempt. You are to act from fixed Principles of Probity and Justice. Here your resolutions must be unshaken; and your opinions inflexible. Yet two Persons may be actuated by the same motives, and possess equal integrity, but their behaviour may be such as to render one respected, and the other disliked. The one, though conscious of no ill intention, frequently offends by a rude and choleric bluntness. The other meets with civility and attention in return for a mild and affable conduct; yet, at the same time, not timid, or meanly submissive. It is, in short, that kind of behaviour, which unites firmness of Mind with gentleness of Manners. Far different is that demeanor which consists of

unmeaning ceremonies and ridiculous distinctions, whose principal support is simulation, and whence are excluded all the social and benevolent feelings of the heart. It is an intercourse not of sentiment or civility, but of ceremony and ostentation. This grimace, however, is called the *Ton*; and it is in this vortex that the fashionable World weary their Spirits, and corrupt their Principles. They, who conform to these manners, subject themselves to superficial modes of life, which are fluctuating and farcical. Urbanity, on the other hand, is the genuine offspring of Good-nature and Good sense.

Your behaviour at home, when withdrawn, as it were, from the public eye; and your conduct towards all ranks of Persons, will be the real criterion of courtesy. The deference shown to superiors will not be an infallible proof of it; because it may proceed from a servility of temper, or from mercenary considerations.—Besides, it has been observed, that Persons of this disposition are generally ignorant of the true nature of respect. They are fawning and submissive to those of higher rank, but haughty and domineering to those of lower. If you preserve an equanimity of mind, these ex-

tremes will be avoided; and you will impress a sort of dignity on your own character, which will entitle you to civility from others.

When the affections of the mind have been properly regulated, it retains its serenity amidst the various vicissitudes of human affairs; but those, who have neglected this salutary discipline, discover a fretfulness and vexation at the common accidents of life. We are all subject to disappointments; no age or condition is exempt from them. Young Persons are not without their share, though of less importance. They serve, nevertheless, as trials to exercise the temper; which if they can command, in matters of small concern, there is no doubt, but they will behave with the same ease, in those of more moment. — Pleasure is seductive to Youth. Even the anticipation of it affords delight. But if disappointment ensue, how changed is the countenance! The eye, which sparkled with joy, is now suffused in tears. When hope presented the pleasing vision, all was good humour and complacency; but when prevented from the gratification of their wishes, how are they tortured with grief and vexation; the effects of which will appear in sullenness and chagrin!

How much more pleasing is it to see young Persons support a disappointment of this kind without any of those disagreeable emotions—without any change in their manners—with the same cheerfulness in their conversation, and with the same civility in their behaviour towards others! Such a triumph of the temper will not lose it's reward.

The gentle Virtues, which I have been recommending, may be comprised in the general term—Politeness; yet there is no word in the English language that is less understood. True Politeness springs from Good-nature and Humility. It displays itself in a thousand nameless civilities, in acts of generosity and kindness, more particularly with respect to the manner of conferring a favour; and, in short, in an assiduous attention to please, as far as is consistent with honour and integrity. On the other hand, there are many, who pretend to Politeness, that continually offend by a proud and impertinent behaviour. It is not the mixing with the fashionable World, at all Places of genteel resort, that constitutes Politeness; but the adapting our manners to our stations, so that it may be found in a Menial, as well as in those, who

move in the higher walks of life. It is not, however, innate; neither can wealth purchase it. For a Nobleman may want politeness; and a Plebeian may practise it. A sensible Woman will consider Rank and Fortune as adventitious circumstances. She will also be persuaded, that these alone, without a suitable behaviour, will not form the Gentlewoman. Upstarts are those who make the greatest pretentions to Politeness, though destitute of those Qualities, which necessarily adhere to this character. Where there is neither complacency nor affability, there can be no real Politeness, let the rank in life be what it may.

Politeness, it is thought by some, consists in external ceremonies, and in a scrupulous observance of fashionable customs. All civilized Nations have, indeed, adopted some general rules for the preservation of good order and decorum. Certain exterior forms are usually employed to denote our civility and respect to one another. But then our attachment to these customs may be, in some instances, ridiculous. When an Englishman laughs at the ceremonials of other Countries, and esteems only his own, he discovers a national prejudice, which must

lessen him in the opinion of foreigners. He is, in this particular, guilty of ill manners; and, therefore, offends against the laws of Politeness, which can never excuse those, who deride the established customs of other nations.

In all these exterior symbols of respect, two things are to be avoided — Affectation and Parade; faults which those Persons are apt to be guilty of, who place Politeness in the pomp of ceremony. Afraid of doing too little, they do too much. By which means, stepping beyond the bounds of Nature, as well as Custom, they not only appear aukward, but are, at the same time, troublesome to others, by endeavouring to show them a more than ordinary civility. Whereas, they who rightly appreciate all those external ceremonies, will adopt them as far as is necessary and proper; therefore they are always at ease and unembarrassed; and they give to others an opportunity of being equally free and unrestrained. For there is scarce any thing more painful than forced civilities.

Politeness is used by many as a cloak for insincerity. Hence the respect they show to Persons, whose rank is superior to their own, borders on adulation. They endeavour, by the

most cringing servilities, to attract their notice, or ingratiate themselves into favour. Persons of understanding will be disgusted with their flatteries, and despise their services. But as the consequence of some has no other basis than Wealth, or Authority, so to them this homage is by no means disagreeable. Nevertheless it is not Politeness, but dissimulation. It may answer the design of those who practise it; but will never be adopted by Persons of Sense and Integrity; who will always pay to their Superiors, that respect which is due to them; but will never compliment them for that Merit, or for those Qualifications, which they have not. The subordination, so necessary to be maintained in civil life, demands from us honour where honour is due; but it does not require us to countenance Vice, or praise Folly.

There is a certain uniformity of temper, of sentiment and action, in the conduct and conversation of Polite Persons. They discover a modesty without bashfulness, a candour without bluntness, a freedom without assurance, and, in short, a complaisance without adulation. They are not afraid to deliver their opinion; neither do they rudely contradict another. They are

attentive to what is said by every Speaker; and reply with good-nature and condescension. All who converse with them are satisfied with their manners and address. Though it is not their inclination to offend, yet they have that proper degree of reverence for themselves, as not to submit to indignity or insult. Acting, indeed, upon this plan, they seldom have occasion to resent any improper behaviour; because their own conduct must command respect.

We have thus seen, that Politeness is compatible with sincerity. But whilst I condemn the servilities of Parasites, or the insipid routine of ceremony and compliment, practised in what is called fashionable life, I am no advocate for the surly bluntness and uncontrouled freedom of those, who style themselves *Plain-dealers*; who speak what they think without respect of Person, Time or Place; who openly reprove the faults of others, and throw out their satire indiscriminately. Such Persons, however unexceptionable their Morals, and however true their remarks, are notwithstanding unpleasing Companions. For doubtless it is as easy to contradict with respect, as to be courteous without adulation.

Though I do not subscribe to the doctrine of Lord Chesterfield, who would sacrifice the Virtues to the Graces, yet I agree with him in opinion, that a certain degree of Politeness is necessary to be observed amongst our most familiar Acquaintance, and amongst the several Members of a Family; lest ease and freedom should at last degenerate into rudeness and neglect.

That other extreme is also to be avoided—of banishing hospitality for ceremony and compliment. Hence it is, that many, who move in the fashionable Circles, and are engaged in a continued round of visiting, have scarce a Friend. To that pleasing intercourse, where hearts and minds are united, they are total strangers. They are slaves to company, without social enjoyment. They are linked together, not by mutual esteem or regard—not by personal respect or affection, but by the insipid customs of false politeness.

LECTURE XX.

"Anger engages us in perpetual Troubles and Contentions. "It alters the very Nature of Man, and punishes itself in the "Persecution of others."

SENECA.

HAVING, in my last Lecture, described to you the happy effects of a mild and placid temper, I propose next to consider the usual consequences of Anger; a propensity to which you should endeavour to resist, as being directly repugnant to that gentle disposition so amiable in your sex.

Be ye angry and sin not, says St. Paul to the Ephesians; *let not the Sun go down upon your wrath.* Anger is, without doubt, an emotion, from which few Persons are altogether exempt. It may sometimes proceed from a laudable, as well as from a criminal motive. Thus, when a

good Man hears of an injury which another has received, he expresses an honest indignation against the Perpetrator of it. But perhaps it is his Friend, who suffers by the injustice, He then feels his resentment more powerful; testifies his abhorrence of the action in more animated terms; and resolves to assist in punishing the offender; or, at least, in defending the cause of the injured. The love of Justice may probably influence his conduct: But is it not likely, that some more secret impulse may actuate him? He may consider the wrong done to his Friend, as done to himself; and, therefore, he becomes a Party in the cause. Here then is the danger to be apprehended, lest his Anger, which proceeded from a justifiable motive, should, in the end, prove *sinful*. He may punish with too much severity. He may lose sight of the injured Person, whom he was to relieve; and pursue the Aggressor with implacable resentment. In short, he may suffer *the Sun to go down upon his wrath*; so that his anger may be changed into revenge.

Anger unrestrained may not only be sinful, but defeat it's own end. For as the proceedings of public justice are calm and deliberate, so

ought the redress of private wrongs. An angry Man may magnify their extent; and not proportion the retribution to the offence. In the heat of his passion, he may also pursue measures, which are improper and unjustifiable. But when a Man hears the case with calmness and composure, he will, with the same tranquility of mind, enquire impartially into all it's circumstances; and will then be best able to decide what kind of recompence ought to be made, or what sort of punishment ought to be inflicted. By this plan of proceeding he does not betray a pusillanimity of spirit, but discovers, on the contrary, a greater degree of firmness, than is to be met with in angry Persons. For though they bluster and make a great noise, yet their violence, like a sudden blaze, often vanishes in smoke. The former, giving himself time to deliberate, exercises his reason, decides with justice, and acts with consistency. The latter suffer their understandings to be blinded by passion; and, when their Anger cools, forget perhaps the injury they should have redressed; or else they punish first, and then enquire into the nature of the offence.

If then we are so liable to an improper conduct, by indulging the emotions of anger, in

matters which do not so immediately concern us, how much more subject are we to make an erroneous determination, where we suppose that we are ourselves aggrieved! Every Man has his prejudices, his aversions, or his affections, in a greater or less degree. Vanity and Self-love have no small influence on the human heart. Those, who are the freest from them, will yet turn the scale in their own favour. If they are partial in another's cause, there is more reason to expect this bias in their own. They conceive themselves wronged or affronted; their Anger is inflamed; they, therefore, proceed to instant satisfaction. But how frequently have such Persons had occasion to repent of the violence of their rage! For in the moments of reflection, they have been convinced, that the cause of their anger had been misrepresented, that they had misunderstood it, that the offence was not intended, or that it had been aggravated in the relation. When it is too late, they are convinced, that the Party, who had thus felt the effects of their anger, was innocent, and had been unkindly treated. Thus is the angry Man tempted to commit a wrong at the very time

when he supposes, that he is vindicating his own honour, or asserting his own rights.

The Man, prone to Anger, by divesting himself of reason, is at once incompetent to judge fairly and impartially. Such is the sensibility of his Temper, as he calls it, at any instance of disrespect; or rather, such is his impatience, and such the ungovernable fury of his Passions, that he will not give himself time to hear the whole of what he judges an offence; much less to investigate the truth, or attend to any alleviating circumstances. He instantly takes fire, like some combustible matter, and vents his fury on all around him; who indiscriminately suffer from his outrage or madness. And then, when the turbulence of his Passion has subsided, he wonders at the mischief he has done.

Even where the provocation is great, a prudent Man will endeavour to suppress his anger. It is certain that, by so doing, he will much sooner convince the Person, who has offended him, of his error, than by expressions of asperity; or by loud denunciations of vengeance. These will only exasperate the Party, and render him more his enemy. But when faults are committed, which proceed not from bad intentions,

but rather from inexperience, from juvenile lenity, or strong temptation, every reasonable allowance should be made for the delinquents. Gentle admonitions and mild reproofs will have more effect, in preventing any future deviation from rectitude or propriety of conduct, than sharp or angry accusations. But such is the irritability of disposition in some, that great or little offences equally excite their resentment. Many too are often angry without cause; and, on that account, render themselves the sport of those, who, having nothing to fear from their displeasure, take every opportunity to provoke them: So that the society of such Persons is either avoided on the one hand; or, on the other, they are tormented for the diversion of their companions. But those, who are dependant upon them, live in continual dread of their anger. They never speak or act, but in fear, or under some anxiety of mind. Whence it appears, that passionate Persons make others unhappy, and are miserable themselves.

In all questions of debate, whether on points of speculation, or on matters of business, the Man of calmness and temper will always have the advantage of him, who is hasty and impe-

tuous. The last incapacitates himself from urging such arguments in his own favour, or in defence of his own opinion, as reason would suggest to him, did he suffer himself to listen to her dictates. For the passionate Man is off his guard. He puts arms into the hands of his enemy, by which he may hurt his fortune or his reputation. He also forfeits the esteem of his Friends, by having used such expressions, in the paroxysms of his fury, as he is afterwards ashamed of; and, for the purpose of reconciliation, is obliged to make such humiliating concessions, as ill accord with those sentiments of personal dignity and honour, which he pretends, however, to profess.

We have thus seen, that Anger is no proof of courage or sensibility. It is possible that a Man may *be angry and sin not*; but there is danger in encouraging a propensity of this kind. He may, at first, express only a just indignation at an unworthy action, or a personal affront. This emotion may soon subside, and no rancour may remain in the breast. But when it is considered that bad habits arise from small beginnings, we may fairly infer, that Anger, by repeated indulgence, may fix itself so deeply in the constitu-

tion of a Man, as to make him easily provoked. Things of no moment will kindle a flame within him; it will rage with more and more violence; it will be of longer duration, and may not only do mischief at the time, but leave behind it very unfavourable impressions; so that he, whose anger was formerly soon appeased, and the cause, which excited it, soon forgotten, may, in the end, harbour resentment in his breast; and, in his cooler moments, meditate revenge. By which means a hasty temper will be changed into a vindictive one: And he, who, at first, meant no harm, will become implacable and malicious.

The unreasonableness of Anger farther appears from this consideration, that we are all subject to errors and frailties, and therefore should bear with one another, and make proper allowances for human imperfections. Society would be in a state of continued warfare and contention, were we allowed on all occasions to express our resentments at the opinions, the misconduct, or the indiscretions of our Neighbours. — Besides, the passionate Man seldom distinguishes betwixt foibles and vices—betwixt mistakes of the Mind, and errors of the Heart,

Neither does he give himself time to examine into the motives or causes of any action, which he is so quick in misapplying, and so ready to resent. We farther observe, that the angry Man is, in general, less exempt from those faults and misdemeanors, at which he is so much offended in another.

When I intimate, what are the usual indications of anger, and in what manner it externally operates, I am persuaded, my young Audience, that you will not encourage a Passion, which will so much contribute to deface the human form, and render even beauty disgusting.

Anger is justly called a sort of madness; the Prognostics of which are too visible not to denote that a storm is gathering; which when it bursts, how tremendous does it appear! The face is at once suffused with a fiery redness; it puts on a fierce and menacing aspect; indignant flashes sparkle from the eyes; the countenance is disfigured; the Body is agitated by violent contortions; and a torrent of rancorous expressions proceeds from the mouth. With such a picture who is not displeased? But when these paroxysms of rage are seen in a female shape, who would not turn aside? In your Sex they as-

sume a more odious appearance; and must evidently disappoint you in that prospect of domestic happiness, to which, at a certain period of life, you extend your views. Such Furies are not formed for Society; and their company will be shunned by both sexes. Would they, in such a situation, behold their forms reflected in a Glass, I am sure they would be frightened at them.

If the outward appearance of Anger be thus hideous, how wretched must be that mind, which is disturbed with it! It is beyond all human power to still the raging of tempestuous seas. The voice of reason is almost as ineffectual in it's attempts to moderate the violent perturbations of irascible Persons. They are deaf to counsel and remonstrance; and they are lost to all sense of decency and good manners.

The angry Female acquires, likewise, another appellation. Solomon calls her *a Scold and a bawling Woman*; one, who spreads confusion and uproar throughout the house; where, on the contrary, it is the duty of your sex, to promote quietness and peace; and, as much as it is in your power, to extinguish the sparks of resentment, which are likely to be kindled in others.

But if you have not that command over your own temper, so as to suppress the ebullitions of anger, how ill will you be qualified to perform the task of the Peace-maker! According to Solomon you will yourselves engender contention: For he observes, *that a wrathful Person stirreth up strife*; but that he, *who is slow to Anger, appeaseth wrath.*

Meekness and gentleness are, as I have before remarked, virtues peculiar to the female sex. It is their province to preserve peace and tranquility at home; and not to render it, by their turbulent manners, a place, which those would wish to avoid who ought to be happy in it; and who should there find a retreat from the cares and perplexities of business. They should not only govern their own temper; but they should endeavour to moderate the wrath of others. A woman, therefore, cannot be engaged in a more pleasing task, than in preserving domestic harmony and quiet. The mildness of her commands will enforce obedience, more than if they were delivered in anger. By the soft arts of persuasion and meekness she will preserve conjugal affection. Her children will love, and her Servants will respect her.—But how unbecom-

ing must be the behaviour of that Wife, or Mistress of a family, who is embroiled in perpetual quarrels and disputes; and whose voice—the voice of clamour—is heard in every apartment of the house! Solomon has particularly stigmatized females of this description. *It is better*, says he, *to dwell in the Wilderness; than with an angry and contentious Woman.*

Anger not only excludes love, but also dissolves friendship. It is, however, dangerous to enter into friendship with Persons of this irascible temper; for Anger spareth neither friend nor foe. It destroys the comforts of Society; so that their Acquaintance, and even Relations, are not easy in their presence.

It has been alledged by some, in excuse for their anger, that it was an unhappy Temper, which rendered them obnoxious to these sudden gusts of Passion—that they meant no ill—and that they were sincerely sorry for having thus exposed themselves. We have here their own testimony, in the moments of contrition, to prove the hateful quality of this disposition. Their conduct afterwards serves farther to confirm it; as they are generally ashamed of the consequences of their violence; and the Person

who felt the largest share of it, has been often rewarded with gratuities by way of atonement. But this inconsistent behaviour begets neither love, respect, nor gratitude. Perhaps these Peace-Offerings may be but a fair recompence for the wrongs they have done. But sometimes the injury committed is irreparable; and there have been instances of Persons, who have forfeited their lives, by the laws of their country, for the calamitous effects of their violent and ungovernable Passions.

Others alledge the impossibility of suppressing their anger. If we had not reason to direct us, but were absolutely under the guidance of our Passions, this justification might be allowed. We know, on the contrary, that there is no human affection, but may be rendered subordinate, by proper care and discipline. Their apology, therefore, is by no means admissible; as it is accusing Nature for propensities which they might have conquered. It has been remarked, however, of Passionate Persons, that before their Superiors, and before those with whom it was their interest to conciliate favour, they have behaved with mildness and condescension. Those only, who are in their power,

or over whom they can exercise authority, are subject to their outrage. If then they can command their temper at one time, there is no doubt but they might restrain it at another: What Policy tempts them to do in the first instance, reason should effect in the second.

The Almighty is represented in Scripture as *slow to Anger*. This is sufficiently proved by his lenity and forbearance to the Israelites: For though they frequently rebelled against him, notwithstanding the many favours they had received, yet he refrained from punishing them, till they were become incorrigible and impenitent.

Learn of me, says the Saviour of Mankind, *for I am meek and lowly in heart*; which disposition he illustrated by many instances of moderation and clemency. When he was reviled, he reviled not again; and, amidst all the persecutions which he suffered, he betrayed no symptoms of anger. The ill treatment which he met with from the Samaritans, who would not receive him into their village, excited no resentment in him. But different was the conduct of his Disciples. Incensed at this refusal, they desired his permission to command fire to come

down from heaven, and consume them: But Jesus rebuked them thus mildly—*Ye know not what manner of spirit ye are of.*

Heathen as well as Christian Philosophy condemns also an irascible temper.—"It should be," says Cicero, "a general rule for the conduct of "our lives, that we make it our business to be free "from passion. All our discourse should be calm "and dispassionate, without any transports of "anger: And in every company we should carefully endeavour to show a sort of kindness and "respect for those Persons, with whom we converse. It may sometimes happen, that chiding "is necessary; in which to raise the voice a "little, and to use more sharpness and authority in our expressions, may be allowed: But "we must be careful not to discover any passion; for whatever is guided by it's influence "and direction, can never be done with prudence or moderation. Our rebukes should be "mild and gentle; and we should avoid breaking out into angry and contumacious language."

Enough has been said to explain to you the nature and effects of Anger. It, therefore, particularly becomes you, to guard against it,

and acquire habits of self-controul. Then will your *adorning be not that of plaiting the hair, of wearing gold, or putting on of apparel; but the ornament of a meek and quiet spirit.*

LECTURE XXI.

..... "He has no Statues, they cry, of his Family. He "can trace no venerable Line of Ancestors. — What then! "Is it Matter of more Praise to disgrace one's illustrious "Ancestors, than to become illustrious by his own good "Behaviour?"

C. MARIUS's ORATION TO THE ROMANS.

PRIDE was not made for Man; yet weak and imperfect as he is, he arrogates to himself honours and distinctions. When he looks towards the heavens, he vainly supposes that for him alone the Sky is decorated with innumerable orbs of light; when he looks down upon the earth, he expects to receive homage and adoration. The rank which he holds in the scale of created Beings, and that in which he is placed amongst his own Species, neither entitle him to presume on the Goodness of God, nor to treat his Fellow-creatures with insolence and contempt.

The Proud are arrogant. Having impressed their minds with an inflated idea of their own consequence, they support this self-created dignity with pomp and ostentation. In their behaviour there is an affected stateliness mixed with disdain. Though totally inattentive to that respect, which others have a right to receive, they are scrupulously tenacious of their own pretensions.

Pride is of a selfish nature; because it demands from the World that reverence which it will not repay. But the contemptuous manners of proud Persons will be reflected on themselves; because every Man, in whatever rank of life, has sensibility enough to feel a personal indignity. If the lower classes of Society pay to the higher that respect to which they are entitled, they have no right to receive, in return, insult and oppression.

If things are to be estimated by their intrinsic value, how insignificant must those objects appear, on which the Proud build their importance! Rank and Fortune have no worth in themselves abstracted from personal merit; because they are often possessed by right of inheritance, not as the rewards of integrity, industry, or virtue.

They are frequently the lot of the undeserving; who, without these adventitious circumstances, would live and die in obscurity. Their Follies would pass unobserved, and their vices unnoticed. Had they been born to a more humble condition, they would have been unknown: Whereas we now hold in veneration the names of many who have lived before us, and in past ages, not because they were of honourable extraction, or endowed with Riches, but because they had distinguished themselves by eminent Talents, employed for the benefit and instruction of mankind. Without the boast of heraldry; without the comforts, and perhaps the necessaries of life, they have emerged from obscurity; and will be recorded in the annals of Fame to the latest period of time, which, in the natural course of things, will destroy the superb monuments of human Pride. Of what consequence, then, are Rank and Fortune, if unaccompanied with those gifts which ennoble the mind; or those Virtues which dignify the soul? These may add a splendour to Birth, and dispose the Opulent to make a right application of their wealth.

But let us more particularly examine the intrinsic value of Birth and Riches, the usual supporters of Pride.

Though the rank of life, in which we are born, is, as I have before observed, an accidental circumstance; and of itself can neither confer honour, nor stigmatize with disgrace; yet how many are there, who boast of a long line of Ancestry, and, on that account, claim pre-eminence and distinction! How many are there, on the other hand, who, having raised themselves from indigence, are ashamed of their Birth, and therefore endeavour to conceal it!

It might be thought envious, perhaps, in such as are of an inferior rank, to despise the Pride of Genealogy; or to depreciate the honour of those, who can boast of a long succession of illustrious Ancestors. But it has been the opinion of the Wise, and of the Great themselves, if distinguished by Wisdom, as well as by Birth, that true Nobility resideth in the Soul, and that there is no dignity but in Virtue.

Though honour by descent is considered by some as the most noble, yet distinction must be more meritorious in those, who have acquired it by the celebrity of their actions, and by the Services they have rendered their Country. They, who receive it, in the first instance, are indebted to their Ancestors: But on the last it

is conferred as a Reward. In this case it should be regarded as an incentive to laudable undertakings; and the Pride of distinction may be useful to the Community. But if their Descendants pollute the honour that is thus derived, by a base and degenerate conduct, it will only disgrace them; and the Virtues of their Progenitors will not hide the depravity of their manners; but if these Virtues descend as well as the Titles, the last will derive a lustre from the former; otherwise they are degraded by vice, and the profligacy of their Possessors will be more obvious; and their examples will be more pernicious.

It appears, then, from has been said, that the distinction of Rank is no longer honourable, than as it is supported by Virtues, suitable to, and corresponding with, it. There is but one sort of Pride that is justifiable in Persons, who are nobly born, and that is, the Pride of not disgracing their Birth by the meanness of their actions. If they claim respect on no other account, but because of their illustrious descent, they will claim that to which they are not entitled; and which the wiser part of mankind will not pay them; who consider this sort of

honour, independent of personal merit, as a Bauble fit only to amuse little minds.

Titles were undoubtedly first conferred as the distinguishing badges of great and heroic deeds. But when once they are bestowed indiscriminately, are profusely distributed, and are granted as the wages of venality and corruption, which is often the case in Governments debilitated by luxury; they are then so far from being honourable, that they are, on the contrary, the disgraceful insignia of political servitude.

In republican States, these distinctions lose much of their consequence. Every private citizen feels his own importance, as derived from the equality of the Government to which he belongs. He glories in being free, not in holding a rank superior to others. He, therefore, thinks himself bound, from a sense of public duty, to serve his Country in times of distress or emergency. The approbation of his own Conscience, and the applause of his Countrymen, are considered as a sufficient recompence for the services he has performed. We read, in the Roman History, that Cincinnatus was called from the Plough to assume an office of great trust and authority; but when his assistance was

no longer necessary, he returned to his domestic avocations, and mixed with the mass of private citizens.

In absolute Monarchies, the pride of Rank is supported with a most scrupulous exactness. Those, who are ennobled, would think it an indignity to converse with Plebeians, however superior to them, in point of fortune, or however useful to the state, in point of employment. They had rather starve with a title, or be dependent on a Court, than live in affluence and respect as a Merchant or a Citizen.

In our own Country, a Commoner is as respectable as a Nobleman. Hence it is, that a polite intercourse is maintained betwixt both orders. No preference is given to Rank, where ability is required: And several instances may be produced, from the English Annals, of Persons, not of Patrician dignity, who were held in high favour by the Public, for their great talents, and meritorious services; which, however, they afterwards forfeited, by the acceptance of a title; this being, in their opinion, less honourable than popular esteem. I mention this circumstance not out of disrespect to an order of Men, who have it in their power to be useful Members of

the Community, but as an illustration of the sentiments of a free People, on the distinctions of rank in society.

What I would infer from the preceding observations is this—that every station of life may be disgraced by improper Manners; and that there is a becoming conduct due from each. We are seldom wanting in respect to our Superiors; whose duty it is to behave, in return, with condescension and affability. This kind of behaviour will confer a real dignity on those who practise it; and will never be omitted by such as are possessed of true greatness of mind. We may observe, indeed, that Courtesy and Complaisance are more frequently to be met with from those, who are nobly born, than from those, who, by fortunate circumstances, have advanced themselves from indigence to a superior station in life.—This brings me to the second object of Pride which I proposed to consider, and that is, Riches.

The folly of those, who have raised themselves to opulence, and have endeavoured afterwards to hide the obscurity of their Birth, is obvious from this consideration—that they are ashamed of what is not in itself contemptible. Why

should Poverty be thought a disgrace, when it is often the lot of the deserving; and, in the fluctuation of human affairs, may befall those who have lived in affluence? It is only a reproach to such as have reduced themselves to want by dissipation and luxury.

They, who have emerged from obscurity, by their own industrious applications, have no reason to be ashamed of their former condition, because to have improved it implies merit: And they would doubtless meet with respect, provided they could bear Prosperity with moderation; and did not so far forget themselves, as to be proud and arrogant. But if, elated by success, they lose all recollection of their former acquaintance; and treat with disdain those, who are now their inferiors in point of Fortune, then it is, that what they wish to conceal will be exposed. The disgust occasioned by such a behaviour will induce others to enquire, not what they are, but what they have been: And they will be always subject to the mortification of hearing what they, in vain, attempt to hide. Their Genealogy, their Education, their employments in early life, will all be published to the world; not because they are disgraceful in them-

selves, but because the Parties concerned are ashamed of them. These circumstances then become objects of derision; and are held forth as arguments for a more humble behaviour. So that, in this instance, Pride defeats its own end, and makes them appear despicable, who would otherwise meet with civility and deference.

It is more difficult to bear Prosperity than Adversity. The first requires fortitude of mind as well as the last; because of the Temptations with which it is surrounded. But there is none, to which the heart is more exposed, than to the insinuations of Pride. Daily experience convinces us of this truth. They, who in a low estate have felt the neglect, which generally accompanies it, are yet too apt, on a reverse of Fortune, to look down with contempt on those, who remain in a situation similar to that, from which they have just emerged. They receive their former Friends with coolness and indifference. They form new associations, in which, however, there is neither sincerity nor esteem. They adopt new manners, in conformity to the modes of fashionable life. Their sentiments are changed with their condition. The Virtues of an humble life are despised; and

according to their new creed, the essentials of honour are wealth or rank. To be seen in the company of their inferiors, whatever good qualities they may be endued with, would, in their opinion, be more degrading, than the commission of any vice; because they arrogate to themselves a privilege of sinning, in consequence of their station. Therefore, they are more anxious for personal distinction, than for preserving a virtuous character. They are great adepts in the forms of Precedence; and in the etiquette of ceremony.

But it is no wonder that this class of proud Persons should forget their former Friends and Acquaintance, when they even treat their poorer Relations with contempt. Perhaps too an aged Parent pines in obscurity and indigence; whose decline of life, instead of being made easy and comfortable, is embittered by filial neglect and unkindness. Thus does Pride deaden the finer sensibilities of nature; and make Riches a curse instead of a blessing. It cannot be expected, that they, who have no tenderness for their own families, will exercise the duty of benevolence; which is, however, strongly recommended to the opulent. But there is no species of Pride so

odious, or which discovers a baser spirit, than that which obliterates all the obligations of love and obedience to those who gave us birth. To honour our Parents is a divine law. To assist them in distress, when it is in our Power, is a debt of gratitude. And is it possible there can be an human Being, so lost to all sense of filial duty as not to provide for those, in the infirmities of old age, who so amply provided for them, in the helpless state of childhood? Is it possible there can be an human Being, so destitute of natural affection, as not to reverence those, who gave them life; and who watched over it's preservation, with all the anxiety of parental love? It is possible, when once Pride has taken possession of the heart, which is a Passion of so baneful a tendency, as to pervert the best propensities and inclinations.

How apt is wealth to intoxicate the Mind! How few are there, who enjoy the gifts of fortune, with dignity to themselves, and as the instruments of good to others! Luxury tempts them with her dainties. Grandeur dazzles them with the pageantry of pomp and splendour. Pride flatters them with ideas of self-importance. And the voice of Truth is but seldom heard in

the midst of Prosperity; a situation in life, that requires the advice of Friends more than any other, though, if offered, it is generally received with disdain, and rejected as impertinent.

Mankind, it is true, have affixed a value on Riches, superior to their real worth; because, though they cannot purchase Wisdom or Knowledge, yet they can procure, what some imagine of more consequence, the gaities and superfluities of life; and are, therefore, regarded as the sources of human happiness. But there is no idea more fallacious than this. Wants are frequently multiplied with the increase of wealth: And they, who could be contented in a moderate station, are often unhappy in an elevated one. We ought, no doubt, by every honest means in our power, to secure such a portion of this world's goods, as may supply our real necessities, provide us with those conveniencies, which our station requires, and, if possible, place us above the temptations of dependance. But Riches ought not to be eagerly pursued, for the purpose of gratifying Pride, or pampering Luxury. For though their utility is obvious, yet their power of conferring personal Merit, must appear to the Moralist small indeed; especially when it is

considered, that, in the course of human events, they are promiscuously distributed; and are too often the *Mammon of unrighteousness.* When acquired unjustly—when hoarded covetously, or employed improperly, they communicate no honour to the Possessor, but are often the means of sensuality, oppression, and revenge. But when, on the contrary, they are the rewards of integrity and diligence; when they are received with humility; enjoyed with moderation; and a reasonable portion of them dispensed to the relief of penury and want, they shed, like the dews of Heaven, a grateful refreshment around. In such hands wealth is a blessing. It is a source of cheerfulness to the Possessor, and of happiness to others. The Almoners of these gifts of Providence procure to themselves respect and esteem; not on account of their Riches, but because of their useful application. Yet how often does it happen, that those, who know not their real value, bring on themselves an odium, instead of receiving that honour, which they proudly expect! How often has the sudden possession of Wealth, destroyed that felicity which was enjoyed before! A change of Fortune has produced, in many, a change of manners; which,

from being virtuous and respectable, have become vicious and intemperate. Instead of being courteous and affable, they have arrogated a proud superiority over others; and have despised the restraints of decency and decorum.

From what has been said, we may fairly infer, that Rank and Fortune are but the feeble supports of human Pride; that they are not respectable without personal merit; that suitable manners are requisite to stamp them with worth and dignity; and that Persons, in high stations, can only render themselves honourable, by being useful to that community, in which they make so conspicuous a figure, on account of the external advantages they enjoy. We shall have less reason to envy Persons of condition, when we reflect, that their exalted Rank, or their abundance, enlarges their sphere of action, and encreases their duties of life; *for unto whomsoever much is given, of him shall be much required.* They are, at the same time, exposed to more temptations, than those who are placed in a more humble department. They are *the light of the World*, because of the influence of their example, which *cannot be hid.* But if their lives and actions are depraved, it is impossible to

say, how far the mischief of such manners may extend, because of the proneness of mankind to imitate their superiors.

But unfortunately vice and luxury are too prevalent amongst the Great. Many, presuming on their wealth and situation, neglect to acquire those intellectual and moral qualities, which alone can enable them to employ the leisure, that falls to their lot, as rational Beings. The manner, in which they spend their time, renders them but of little consequence to Society; however important they may appear in their own eyes. They seem to live for no other purpose than, as Horace says, *to consume the fruits of the earth.* Can such Persons have any pretensions to Pride? They ought rather to hide their diminished heads; instead of boasting of that Birth, which they dishonour, or insulting others with that wealth, which they misapply.

LECTURE XXII.

---------- beauteous Order reigns!
Manly Submission, unimposing Toil,
Trade without Guile, Civility that marks,
From the foul Herd of brutal Slaves, thy Sons,
And fearless Peace. ------

THOMPSON.

THE Pride of Power, or the Lust of Dominion, is a passion very predominant in human nature. Authority, when lodged in good hands, is productive of general benefit; but when possessed by Persons of a cruel and tyrannical temper, is the cause of evils both public and private. It is of so intoxicating a quality, that many, when suddenly elevated to high places, have been deprived, as it were, of reason; and have behaved with arrogancy and imperiousness; though, before their accession to power, when in an humbler department of life, they conducted them-

selves with moderation and affability. This is a striking proof of the weakness of the human mind, and how apt is it to be seduced by the pride of authority; which, in fact, makes those appear little, who would endeavour to seem great.

This fondness for command is a propensity, which discovers itself at an early age. It makes it's appearance amongst children, even in their puerile diversions. We shall observe one of an aspiring and ambitious temper, who affects to lord it over the rest. The least opposition stirs up resentment; which at once destroys the harmony that before prevailed. But if, by general consent, a degree of Power is conferred on one of their Comrades, we see the pride of the little despot break out into acts of violence and depredation.—Not so the child of an humble disposition. This is peaceable, cheerful and obedient.—How much, then, is it the duty of Parents, or of those who have the management of children, to restrain the one, and encourage the other! The former, in particular, should be checked in due time; because, in a more advanced age, this disposition will be the means of disturbing the peace of civil and domestic society.

Those, who aim at Power and Authority, are strangely inconsistent in their manners. When it is their duty to obey, they are tractable, and frequently abject. When it is their duty to command, they are haughty and overbearing. In order to procure favour, and to attain the object after which they aspire, they will condescend to meanness and servility. When once they have reached the summit of their wishes, and are invested with authority, the mask is then thrown off; their humility is changed into pride; and their actions are marked with despotism. But however important they may affect to be, yet there is so little dignity in such a conduct, that, though they may procure an unwilling respect from their dependants, or those in subordinate stations, yet the rest of Mankind will despise them.

It unfortunately happens, that, in a state of civil Society, the pride of Power is accompanied with the means of doing mischief. In the hands of Kings and their Ministers, it is a political evil; and the page of History is stained with a relation of it's destructive consequences A Prince, according to the application he makes of the authority with which he is entrusted, may

be the Father, or the Oppressor of his People. He may spread around him Happiness, Plenty and Contentment; or he may be the scourge of mankind. Instead of redressing wrongs, which is the duty of the chief Magistrate, his Government may be a continued series of evil and injustice. His subjects, instead of enjoying the blessings of Peace, and cultivating those arts by which both public and private felicity is insured, *every Man under his own Vine, and under his own Fig-tree*, may be perpetually embroiled by foreign wars, or civil commotions. They may live in momentary apprehension, that the fruits of their industry will be snatched from them by the lawless hand of despotism. The end of a well-regulated Government is to secure the liberty and property of all it's members; but under the administration of a Tyrant, both are in danger. In this instance, so important to the rights of mankind, how fatal are the effects of ambition, when armed with superior power! It has been the pride of some Kings to imagine, that the People were made for them; not them for the People; and to disregard those from whom they derived their authority; which was conferred upon them for no other purpose, but to give

efficacy to those Laws, by which the community have consented to be governed.

The wants and necessities of Men oblige them to enter into a political union; which can only be preserved by a regular chain of subordination, from the chief, in whom the executive Power is lodged, to the inferior orders of the state. In a Society thus formed, the various Members, which compose it, have an opportunity of employing their respective talents; and of using the authority they have received, for the benefit of the whole. Hence it follows that Power must necessarily be distributed in different degrees and proportions amongst the several classes of mankind.

Such a Community would probably be happy, if they, who are to command, exercise this right with clemency and moderation. Power, in the hands of the wise and good, produces a cheerful confidence, and procures a prompt obedience. But when it is possessed by those, who have nothing in view, but their own aggrandizement, or the gratification of their own passions, discontents and disaffection must be its natural effects.

History is precept teaching by example. And there is no one truth more forcibly illustrated, by innumerable instances, from the earliest periods of Mankind, through all succeeding ages, down to the present, than this—that Pride, united with Power, is productive of the greatest ills that can befal Society.

If we first examine the Jewish History, as related in the Old Testament, we shall find sufficient testimonies of the abuse of Power. In the long succession of Kings, who reigned over the Hebrew Nation, how small a number are distinguished for mildness and equity! Of how few is it said, *that, like Asa, and Jehosaphat, they did that which was right in the sight of the Lord!* But how many are recorded with this stigma on their characters! *And they did evil, and walked in the way of their Fathers, or of Jeroboam, who made Israel to sin, by his acts of wickedness and impiety.*

The History of the Romans is replete with crimes of the most attrocious nature, committed by those, in whose hands the Sceptre was placed. It would be tedious to recapitulate their names, much more to recount their villainies. Most of them, however, as a just punishment for their

enormities, were either assassinated, or destroyed themselves. From the first Emperor to the last, what a number might be selected, who, like Tiberius, Caligula, Nero, Vitellius and Domitian, were Monsters of Cruelty, Avarice, Gluttony and Pride!

It is with pleasure we contemplate the bright examples of Vespasian, of Trajan, of Titus, of Antoninus, and a few others, who did honour to human nature, by the exercise of the most amiable Virtues; and who dignified the high stations, to which they had been raised, by employing the Power entrusted to them, for the happiness and security of the People.

And if from the Roman we turn to the English Annals, we shall find too many examples of the perversion of power.—Happy, then, the People, who have a Prince on the Throne, that unites the most condescending manners, with the most benignant disposition; whose public character is distinguished by lenity and moderation; and whose private is respectable, by the display of the social virtues! And whilst we pay this deserved tribute of commendation to the British Monarch, let us not overlook the amiable qualities of his illustrious Consort, who, amidst the animosities

of Party, is held in high esteem by the Public. Not tempted by her rank and station, like many of her Predecessors, to engage in the political consests of the Times, she cultivates the milder arts of domestic Government, by discharging, in a most exemplary manner, the humbler duties of a Wife and Mother; by patronising female ingenuity; and by the most engaging affability. —We ought, likewise, to be thankful to Providence for the blessings of a free Constitution; where both Power and Liberty are so happily blended, and so circumscribed by wholesome laws, that neither the one can usurp on the rights of the People; nor the other degenerate into licentiousness.

Though the sphere of life, we have been already considering, falls but to the lot of few, yet as the happiness of the People so much depends on the behaviour of those, who are destined to appear in it; and as their actions form so distinguishing a part of the History of Mankind, I could not avoid, in a Dissertation on Pride, pointing out it's effects, in the first department of civil Society. And if we examine it's consequences, through all the subordinate ranks, we shall find, that Power, if not tempered with

Justice and Moderation, will be productive of much mischief.

The insolence of Office, is a charge, very frequently, and with justice, exhibited against those, who are entrusted with any part of that authority, which descends in a variety of degrees and proportions, from the Throne to the inferior classes of the People. But how much more respectable and useful might those Persons make themselves in their several employments, were they to execute the duties of their respective stations, without assuming an arrogant and haughty manner! The practice of Civility will not only be much easier, but they will also avoid the resentments of those, whom they cannot but offend by a contrary behaviour; who, at some future time, may have an opportunity of showing their displeasure.

In domestic life, the pride of Power is destructive to private peace; and tends to dissolve the bond of family love and union. Authority should be seen here in it's mildest shape. The obedience it requires should proceed from a sense of duty and affection But when it's commands are arbitrary and imperious, all social harmony will be destroyed. This should be a caution to

Parents, to exercise a gentle command, lest their violence should be the means of driving their children from that asylum, where their virtue should be secure

The Pleasures of social life are often disturbed by the pride of distinction. Amongst the middling classes of the People, the equality of Rank is so nearly the same, that to draw a line of seperation is both difficult and absurd. The admittance of many into circles of amusement is often objected to, not on account of fortune, abilities, education, or manners, but from a partial comparison of the several stations of life; to some of which has been affixed a degree of honour and respect; whilst, without cause, a stigma of disgrace has been thrown on certain situations by no means disreputable. Thus Persons in mercantile or commercial occupations, though capable of contributing to social pleasure, are considered by some as disqualified for, what they call, polite assemblies.

With respect to the mercantile employment, I would remark, that it ought to be regarded not only as useful, but as honourable, if pursued by Persons of Integrity, Knowledge and Enterprise. These Men are of eminent service in a state,

whose opulence and importance are derived from Trade and Commerce — the principal sources of the wealth of nations. History will inform us, that those People, who have despised the Arts, by which manufactures are established, and by which the produce of one Country is exchanged with that of another, have been poor and indolent; whilst those, who encouraged them, have been rich and flourishing. It is to these we are indebted for that Greatness, which has been the envy of a neighbouring kingdom; which now, indeed, begins to change it's opinion in this respect; and to hold in more esteem the Merchant and the Tradesman. But the English, on the other hand, departing from the good sense of their Ancestors, are degrading the useful citizen, and adopting the frivolous sentiments and manners of Pride and Fashion.

How frequently do we complain of the miseries of human life! Yet how apt are we to increase them by our own folly! The common disasters of mortality are sufficiently distressing. Why, therefore, should we add to them by pride and arrogance; when it is in our own power to retrench, or, at least, to mitigate them by mutual offices of civility and kindness?

In this world we are not to take up our final abode. We are only Travellers to another. How blind then are we to our own happiness, not to make the journey of life as comfortable to each other as possible! Surely a Companion on the Road would be more agreeable, than to walk sullenly by ourselves, from the pride of condition. For after all, we must, at last, rest in the same place; and our Bones moulder together in the dust. Frail and weak as we are, we all stand in need of mutual help and consolation. Could we but divest ourselves of those notions of self consequence, with which too many are puffed up—Could we but consider ourselves as Brethren; and as Professors of that Religion, which exhorts us to love one another, how might we alleviate the ills of life, and pass the days of our Pilgrimage here with ease and cheerfulness! Instead of which, what jealousies and envyings are occasioned by an ostentatious display of superiority!

The pride of opinion is also to be avoided, as being the frequent cause of strife and contention. There are some Persons, who carry with them into all companies, an obstinate adherence to their own sentiments; and, though convicted of

an error, will nevertheless pertinaciously maintain it. Whereas there cannot be a stronger proof of an ingenuous mind, than to acknowledge a mistake, when once it is convinced. But such is the pride of these Disputants, that though they expect others should always accommodate themselves to their prejudices, yet they will not, even in unessential articles, show any deference to the ideas or suggestions of another. Hence proceed Quarrels and animosities, fatal to the Peace and good order of Society.

When the pride of opinion mixes itself in religious concerns, the consequence is much to be dreaded. It is too apt to kindle a spirit of Persecution; which, in the reign of the bigoted Mary, appeared with every aggravation of cruelty, against Persons of an innocent life; whose only crime, for which they suffered Death, was a conscientious refusal to subscribe to such articles of Faith, as the Church had then thought proper to establish. But in this age and country a general toleration is allowed, by which Men are permitted to worship the Deity after their own manner. Nevertheless this pride of opinion is apt to discover itself; and some are illiberal enough to despise others, because of a

difference in their religious tenets.—Let not this prejudice take possession of your Minds. Assume no merit to yourselves, that you are of one persuasion in preference to another; because it is the mere effect of education; children being generally brought up in the principles of their Parents. Or should you think proper, at a maturer age, to chuse for yourselves, as you will be allowed the liberty of private judgment, it is but reasonable, that you should grant the same privilege to your Neighbour.

There is also another species of spiritual Pride; but this is chiefly to be found amongst those, who pretend to be more righteous than others, because, perhaps, they assume a greater appearance of sanctity. This opinion is not only presuming, but is likewise an enemy to moral improvement.

That *Pride should go before destruction, and a haughty spirit before a fall*, is an event to be expected in the natural course of things; because those who are infected with this vice, are almost without a friend. The many, who dislike them, or who envy their situation, will spare no pains to lessen their importance; and precipitate them from the eminence to which

they have climbed. Their own obstinacy will contribute to their downfal; because they are too proud to receive advice, and are too much blinded by self-consequence to see their danger. But when once they are fallen, how few will pity them! They will be as abject in adversity, as they had been arrogant in prosperity.

Our Saviour not only taught, but practised, humility. As a proof *that he condescended to Men of low Estate*, he washed the feet of his disciples, and preached the Gospel to the Poor. In his youth he lived in retirement, and was obedient to the commands of his Parents. And when he entered on his Ministry, he resisted the importunities of the People, who wanted to anoint him their King. He was not ashamed of the obscurity of his Birth; though this circumstance was frequently mentioned by way of reproach.—*Is not this*, said some of the Jews, *the Carpenter's son?*—Even the Country, in which he was born, did not escape the malignity of his enemies. *Can*, said they, *any good thing come out of Nazareth?*—So far from despising the Poor, he selected them as peculiar objects of mercy, by visiting them in their afflictions, and by feeding their minds with

spiritual food, whilst he sat down with them to partake of their humble meal.—He frequently rebuked the Scribes and Pharisees for their love of honours and distinctions. They were fond of chusing the chief rooms at a feast, or sitting the uppermost at Table. They liked, besides, the principal seats in the synagogues—in those sacred places, where they were to consider themselves as in the more immediate presence of that Being, who *is no Respecter of Persons;—who resisteth the Proud, but giveth grace to the Humble.*

Our Saviour recommended humility to his Countrymen, even at their public feasts; by exhorting those, who were bidden, *to sit not down in the highest room*, lest they should be obliged, with shame, to give place to more honourable Guests. *But when thou art bidden*, says he, *go and sit down in the lowest room, that when he, that bade thee, cometh, he may say unto thee, Friend, go up higher.*—From thence he takes occasion to make the following inference —*Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted.*

LECTURE XXIII.

"Nothing can so sensibly affect a generous Soul, as the tacit "Reproach she casts on herself when extolled for Excellencies, "which she knows in her Conscience she does not possess."

LADY'S PRECEPTOR.

THERE is no immoral propensity in young Persons so much to be lamented, as insincerity. That part of it, which consists in falsehood or lying, I have already considered. I propose now to offer some reflections on another species of dissimulation, which, as opposed to simplicity, or, in the Scripture Language, *singleness of heart*, may be called *affectation*.

Affectation has been defined *a perpetual disguise of the real character by fictitious appearances*;* or, an awkward imitation of what we

* Dr. Johnson.

observe in another. Those, who practise it, assume a deportment, contrary to their station; and step out of their own sphere, in order to act a part for which they are not qualified by Genius, Education or Fortune. Hence it is, that what may be graceful in another, will be a blemish in them. Simplicity of character is respected, because it has truth for it's basis. It is easy, because it is natural. But Affectation will always be offensive, because the mind within, and the Actions without, do not correspond. This outward deception — this effort to impose on the World under a borrowed dress, is not only ridiculous, but often fails in its end; which end is the desire of pleasing, or of gaining admiration. There requires but little discernment to detect the fraud; and we generally despise those, who have attempted to deceive us. It is also absurd, because no Persons can appear so advantageously, in a fictious character, as in their own. In support of the former, they are indebted to the tricks of artifice, falsehood and grimace; but to exhibit the other, nothing more is necessary than to follow the dictates of nature; who attracts the most notice, when disguised the least.—I would here distinguish

betwixt those Persons, who put on the mask of hypocrisy, in order to conceal their moral depravities; and those, who, from motives of ostentation, affect to be, what they are not.

Having thus explained to you, what is meant by affectation, I will next endeavour to delineate the cause, and exemplify the effects of it.

Affectation, for the most part, proceeds from Vanity. The first is said to be the inseperable attendant of the last; and has been figuratively described, as seated near the throne of Vanity, holding in her hand a mirror, by the means of which, she practises all those mimic and fantastic airs, by which she thinks to attract notice, and procure admirers.

When once you conceive an exalted opinion of your own abilities, whether natural or acquired, you will presume, that they are sufficiently perfect; and you will be too conceited to regard either the censure or the admonition of your Friends. So far from supposing that you require advice or instruction, you will be vain enough to imagine, that your boasted merit is held in the same estimation by others.

It does not, however, follow, that, because you shall have flattered yourselves with self-

applause, which is, indeed, purchased at a very easy rate, you will then be certain of the approbation of others. You cannot command this approbation. It is a tax which the World will not readily pay. You must first deserve it, by your own propriety of conduct; but receive it, at the same time, with so much diffidence, as if you were conscious, you had not deserved it. You may observe, that Persons of real worth are not immediately rewarded with public respect; because they proceed silently and modestly. They have, besides, the torrent of calumny and detraction to oppose, which, as Shakespeare remarks, *patient merit of the unworthy takes.* The Envious will spare no pains to discover spots in the brightest characters: And Mankind seem more disposed to find out faults than beauties. If, then, the approbation of others is so reluctantly given to the deserving, what must they expect, who wish to attain it on false pretences—by superficial ornaments, or by the affectation of Qualities which they do not possess! The last may be praise-worthy in the right Owner, but contemptible in the servile imitator. If pure Metal can scarce pass through the fiery ordeal of public scrutiny, that which is base cannot ex-

pect to escape detection. And if sterling sense will hardly make it's way in the world, that which is counterfeit cannot long remain unexposed. *It is a sufficient cause of disgust*, says Dr. Johnson, *that there is an intention to deceive, which every heart swells to oppose, and every tongue is busy to detect.* It is an affront also to the understandings of those, whom they design to dupe.

How different are the sentiments of this celebrated Moralist, from those which are contained in a series of Letters from a Nobleman* to his Son, who is exhorted to the practice of dissimulation for the purpose of promoting his worldly interest. The general dislike, with which those opinions were received, is a sufficient proof, however, that we are not yet lost to a true sense of the moral character.

The mode of conduct prescribed by his Lordship is founded on hypocrisy and deceit. All the generous feelings of youth—all the ardour of friendship—every sentiment of honour and esteem, are, in his system, sacrificed to private and mercenary views. He directs his Son, in

* Lord Chesterfield.

short, to make a bubble of all Mankind, in order to obtain power or preferment. His grand maxims are—to conceal his own opinions, but artfully to discover those of the Persons with whom he should converse, or with whom he should have any concerns—and to disguise his own temper, but, by exciting the Passions of others, to throw them off their guard, and profit by their imprudence. To this end, he recommends a species of Hypocrisy, which he divides into two kinds—Simulation and Dissimulation. The former is to be assumed, that he might the better find out the several designs and inclinations of another; the latter, that he might hide his own.

But there is no part of his system so ungenerous as that, which respects your sex; towards whom he advises his Son to behave with the greatest politeness, and with the most insinuating address: But a regard to female honour has no place in his instructions. Your Sex ought, therefore, to be cautioned against those Men, who may imbibe the principles of this School, in order to deceive by the speciousness of their manners; and by the affectation of those senti-

ments of esteem, which, however, they do not feel.

As the perusal of these Letters has been very fashionable, I thought it no improper digression just to point out the baneful tendency of some of the Principles there inculcated. Neither sophistry, nor language can alter the nature of truth. Dissimulation, however subservient to a private advantage, must still be a vice; and those, who practise it, must abandon the maxims of integrity. Friendship betwixt the Sexes can never be maintained, but by mutual confidence and mutual affection; without these, there can be no esteem, and, of consequence, no domestic felicity. The manners requisite to form the intriguing Courtier, may, perhaps, contribute to the advancement of an Individual, but are not calculated for social happiness.—That these Letters were not written for the public eye, nor for general use, but designed only to form a particular character, are the principal circumstances, which can be alledged in their favour: And whoever reads them should be impressed with this idea, lest they should conceive a prejudice against those moral duties, which Religion sanctifies, and which Reason approves.

The behaviour of vain Persons is generally disgusting; for though, in other respects, they may possess some good qualities, yet their weakness in this will assuredly excite contempt, and oftentimes provoke laughter—a mortification more than sufficient to counterbalance the pleasure arising from the consequence they have assumed. But Mankind will not see their pretended merits with the same partial eyes. Self-love so far influences the vain as to render them blind to their own foibles and imperfections.

Vain Persons are so full of their own importance, that their very conversation will receive a tincture from it; and their *dear selves* will be the favourite subject of their discourse. But this egotism is intolerable; because they are not of the same consequence in the opinion of the company which they are in. For whatever be the topic of conversation, they will endeavour, by every possible means, to bring themselves forwards. Not actuated by a desire of pleasing, but of being pleased, as far as compliments and flattery can do it, their remarks or observations will be all calculated to blazon forth their own merits, and procure the praise of others.

Where Vanity is predominant, and the Mind has been unimproved, it is generally supported by folly; and has for it's object something that is frivolous and unimportant. There are many, who endeavour to attract notice, and gain admiration, by affecting to be, what they are not.

We should endeavour to deserve Praise, but not to procure it. It is a laudable ambition to aspire after such attainments—to engage in such pursuits, and to adopt such manners as are worthy and meritorious. To imitate the follies and vices of another, is both weak and criminal; but to model our conduct after the examples of those, who have distinguished themselves for their Virtues, is commendable. But we are too apt to copy from bad originals. Hence it is, that the weakness of vain Persons is rendered more conspicuous by affectation.

It is absurd to neglect the natural capabilities which we have, and which it is in our power to cultivate, in order to shine in a character, to which we are by no means equal. There are few but have some peculiar gift or talent, by the improvement of which, they might not only render themselves respectable, but useful. It is, therefore, a false ambition to despise that, in

which we might excel, in order to be distinguished in a province for which we are not qualified. Genius points out the path that we should pursue. Affectation directs us in a wrong course, by inspiring us with hopes of attaining what is beyond our reach. Thus our natural talent becomes of no effect; and our vain pursuits make us appear ridiculous.

Lest you should contract any bad habits, be persuaded, my young Audience, that you never can succeed in the art of pleasing, by affectation —a truth which it will be very difficult to impress on your minds, when once you have changed simplicity of conversation and manners, which will be natural to you, and which will be dictated by good sense, for those forms of speech and behaviour, which are the effects of a false taste, or of servile imitation.

But the Affected, instead of making dupes of others, strangely deceive themselves. The World has too much discernment to be seduced by the little cunning which they employ. If they affect a superiority of understanding, which has, nevertheless, been uncultivated; If, despising the usual forms of speech, they use a pedantic language; If they utter sentiments directly

opposite to their feelings; If they ape the manners of those, who have been well bred, without one essential quality, which constitutes true politeness, such behaviour will soon be detected. It cannot escape the notice of the most common observers; but will certainly provoke either mirth or indignation. Some will divert themselves with the ridiculous airs which are assumed; and others will be incensed at the imposition, which is practised.

The Affected not only miscarry in their scheme of deceiving others, but are liable to be deceived themselves. Artful and designing Persons, in order to gain some private advantage, will seem outwardly to admire, what they inwardly despise. They will feed the vanity of those, whom they mean to deceive; and the accomplishment of their plan will either terminate in the disgrace, or to the loss of those, who have suffered themselves to be thus duped. The Praise, which is coveted on false pretences, is, in general, dearly purchased: For vain Persons are sure to be surrounded by a tribe of Sycophants, if it be in their power to reward them.

But in your Sex vanity is the most dangerous. Men, who are delighted with the com-

pliments of flattery, may suffer, perhaps, in point of fortune; but this propensity may be hurtful to female reputation. Women of Prudence and Discernment will be better pleased with the language of truth. Besides, Men of sense and probity will never praise indiscriminately like the herd of flatterers. They will approve of whatever is meritorious; but will gently reprehend errors and mistakes; and, when occasion requires, will give wholesome and seasonable advice.

It would be tedious to trace the variety of different shapes, in which Affectation, Proteus-like, appears. Sometimes the features of the face are distorted from their natural position: And some, whose voice is harmony and sweetness, will yet counterfeit a lisp, that renders what they say almost inarticulate. Others affect to appear masculine. They join in the athletic recreations of the Men, by pursuing the sports of the Field, or in endeavouring to rival the dexterity of a Coachman.

Should you excel in any particular accomplishment, or in any branch of knowledge, it is a disgusting Vanity to be always displaying them, in order to extort the praises of others. Modest

merit will never want for admirers. It may be some time in dispelling the coulds which surround it; but when they are dissipated, it will shine forth with greater lustre. It has been remarked of the celebrated Females of the present day, who have distinguished themselves by their literary publications, that their conversation is familiar and affable, without any parade of erudition.

If Vanity is unpardonable in those, who have some grounds for its support, how intolerable must it be in such as affect to appear in a character, for which Nature or Education never designed them; and who will, notwithstanding, presume to judge and decide on matters, with which they are unacquainted!

Equally absurd is it for Persons to talk on subjects, concerning which they have attained but little information. Pedantry is at all times odious; but more particularly so in the female sex. You should, therefore, carefully guard against any vain propensity of this kind. Smatterers in knowledge are generally ostentatious of the little they have acquired. But their superficial attainments generally lead them into blunders; and when once they have gone beyond

their depth, there are very few, who will have patience or good nature enough to help them out.

What satisfaction can Persons derive from receiving applause for any particular quality, which they do not possess? The Pleasure, if any Pleasure can arise from the deception, must be of short duration, and they must live in continual dread of a discovery. But when detected, they will not be despised for wanting that Quality, but for pretending to have it, when they had it not.

To ape or imitate another is also a piece of affectation, founded on that ridiculous Vanity, with which little minds are too apt to be elated. If Persons of a certain rank in life endeavour to make the same appearance with others, whose fortune and condition are much superior, they are not only inclined to support this ostentation, at an expence, which they can ill afford, but also render themselves ridiculous. To such I would recommend the apostolic advice of *learning contentment, in whatever station they are placed*; and of endeavouring to act well their part in it. This habit of Contentment would be more easily acquired, if they would sometimes look below as

well as above them. By so doing they would perceive, that there are certain classes of Mankind, inferior to them, who have less reason to be satisfied than themselves; but who repine not at the dispensations of Providence.

But this imitation of the custom, or the way of life, adopted by Pertons of superior Rank, is not confined to those, who want ability to shine in real splendour, and therefore affect that which is borrowed or superficial, but extends itself to such as, having experienced a fortunate turn in their affairs, are not deficient in pecuaiary resources, but are destitute of those mental and personal qualities, which alone are entitled to certain marks of respect and distinction. The more plain and simple their manners, the more easy they would appear; and if they do not receive applause, they would avoid, at least, contempt. *For applause and admiration*, as Dr. Johnson has observed, *are by no means to be placed amongst the necessaries of life*; so that to sacrifice the latter for the former, is engaging in a false pursuit after happiness.

They, who cannot fill a moderate condition with decency and respect, will be less capable of

acquitting themselves with dignity in another more elevated. Their Vanity, upon the change of fortune, will be troublesome to themselves, and disgusting to others. The blessings of Society are more certain and reciprocal amongst those of nearly equal rank, than where there is much disproportion in external circumstances. But they, who despise their former associates—the companions of their early years, in order to mix with the Great, will lessen their own enjoyments. In the company of their Superiors, their vain consequence will be despised and overlooked; and their behaviour will be restrained and uneasy. The pleasures of Conversation arise from a free, unreserved intercourse.

To affect the manners of a station, superior to our own, is truly absurd; because there are many, who might have rendered themselves respectable in the circle of their friends and acquaintance, had not Vanity over-rated their abilities, inspired them with notions of grandeur, and made them dissatisfied with their present condition. That which is strictly characteristical in Persons of rank, is a ridiculous ostentation in their inferiors. In a word, they,

who behave in a manner unbecoming their situation, and assume a part in the great drama of life, not adapted to their abilities or station, must unavoidably incur the censure of affectation.

The Vanity of some Persons is supported by lies and falsehood; which, supposing them to be harmless, do yet expose the Party to ridicule; because they are subject to the mortification of not being believed; or else to the confusion of being immediately detected. They are frequently boasting of exploits, which they never performed—of favours which they never received—of an intimacy with Persons of Rank and Fortune, whom they scarely know; and of seeing or hearing things too marvellous to be credible.

Humour is a natural, not an acquired talent. It flows spontaneously. The very singularities of the Humourist will divert. But where they are affected by Persons of a different temper, the imitation will be disgusting. All laboured attempts at humour will be so awkward, that they will fail in producing the effect intended. The conversation of the grave and studious may be instructive and amusing; but they must not

encroach on the Province of the Humourist, who, tempering natural vivacity, with judgement and good-nature, will be sure of pleasing, but probably would not succeed by assuming the didactic manner of the former.

The various dispositions of Mankind—their different modes of education—their Genius—their habits—the connexions they have formed—and the studies they have pursued, point out to every individual of both sexes, the course of life which would be proper and natural to each.

If, then, you wish to behave so as to please, the first object of your attention must be, to cultivate good dispositions and virtuous principles. You will not, in that case, be ashamed of appearing in your true characters. You will dare to be what you are. You will neither diguise your real sentiments; nor assume any manners but your own. This foundation for a good character being thus laid, any little embellishments it may afterwards require, in conformity to the external modes of politeness, may soon and easily be attained. But the last, without the first, will be but a superficial covering for a depraved or a weak mind.

LECTURE XXIV.

"As if the natural Calamities of Life were not sufficient "for it, we turn the most indifferent Circumstances into Misfor- "tunes, and suffer as much from trifling Accidents, as from "real Evils."

ADDISON.

HAVING considered, in my last Lecture, the cause and effects of Affectation, I shall now proceed to take some notice of another symptom of this mental disease, which appears in those false terrors and alarms, so peculiar to your Sex. To seem timid on the most trifling occasions—at the most ordinary accidents—and where there is no danger, is thought, by some Ladies, as not only graceful, but characteristical.

That we may examine how far such an opinion is founded on truth, let us consider,

whether this timidity is constitutional, or whether it proceeds from affectation?

Courage has been divided into two kinds, active and passive. That which is active consists in feats of valour and bravery, in despising personal danger, and in the bold and martial exploits of the field, whereby life is hazarded, in defence of our Country, and in pursuit of honour. This part belongs wholly to the male sex, who were designed for every occupation, where intrepidity and bodily strength are to be exerted. The designation of your Sex is different. You were not formed to brave the raging elements, to turn the stubborn glebe, to work in the laborious manufactories of art, to engage in the boisterous warfare of politics, or to expose your Persons to the dangers and fatigues of war. The milder manners of domestic government, and the more pleasing task of social endearment, fall to your lot. When once you leave this province, in order to adopt the maculine duties of the other sex, though your resolution may be applauded, yet, having divested yourselves of all female gentleness, you must expect to lose all female influence. Judith, cutting off the head of Holofornes in his tent,

and Joel driving a nail in the temples of Sisera, as recorded in the Old Testament; and the Wife of Asdrubal with her two children rushing into the flames of the temple of Æsculapius when burning, after having heroically upbraided her husband for his desertion to Scipio, as related by the Roman Historians, are less amiable Pictures than that of the Matron adjusting the affairs of her household, and exercising the tender and benevolent affections. The description given by Tacitus of the German Women, who attended their husbands to the field of battle, who excited them to fight manfully against their enemies, and who even assisted them when overpowered, is, however, less pleasing in contemplation, than that, which the Ancients have left upon record, of the domestic behaviour of the Ladies of Greece, who employed themselves at home, in different kinds of ingenious works; and in supporting, with a high degree of respect, the several characters of Daughters, Wives and Mothers.

Though this active courage is not necessary in Women, yet there are many instances of it's having been exerted, on particular emergencies, in so heroical a manner, as to demonstrate that

the want of it is not altogether constitutional. Yet such examples are not to be considered as models for female imitation, but as proofs only of female courage. Opportunities will seldom occur, where such exertions of undaunted bravery are required; neither is it expected that you should court them. It is the duty of the other Sex to protect the fair; and guard them from danger, insult and oppression. This was the laudable ambition of our forefathers; in the gratification of which they displayed great marks of gallantry. It was the spirit of a former age, which has been called the age of chivalry, to inspire young Men with a thirst for glory; the principal objects of which were—to rescue injured Damsels—to avenge their wrongs, and support female innocence. The Men of that period boldly stood forth as their Champions.—It was this prevailing taste and opinion, which gave birth to the old Romance; where, indeed, full scope is given to the Marvellous, by the introduction of supernatural agents; but where the justest notions of honour and bravery prevail.—But how are their Sons degenerated; who are too apt to be the betrayers, instead of the Guardians of female Virtue!

In your Sex, therefore, we only look for that degree of courage, which is called passive; that is, a sufficient fortitude of mind to endure, with patience, those sufferings or disasters, which will sometimes fall to your lot. You cannot expect to pass through this world without being exposed to danger or affliction. In such circumstances, some resolution is necessary, either to avoid impending evils, to extricate yourselves from the difficulties, in which you may be involved, or to enable you to submit with resignation to the calamities of life. It would be a mark of weakness to despair; and it would betray a spirit too timid, even in the female constitution, supinely to acquiesce under every misfortune that may befal you, without that effort of courage for relief, which it is in your power to exert. For however some may excuse themselves under the pretence of sexual weakness, yet they are not sensible of their own strength till it has been tried. In a situation of distress, the mind, provided it has not been enervated by the refinements of false delicacy, will find within itself such ample resources, as will contribute to alleviate the burden, and mitigate sorrow. It will receive farther con-

solation from the doctrines of Religion, wherein we are assured of an over-ruling Providence, which guides and directs the affairs of Men—which raises up those that fall, and suffers them not to be tempted above what they are able to bear. Both Sexes are alike obnoxious to the common misfortunes of mortality; therefore it is equally incumbent on both to be fortified against them. And daily experience proves that this is in your own power, if you do not accustom yourselves from childhood, to indulge a fearful and timorous disposition.

If the want of firmness and resolution be inexcusable in the greater concerns of life, it is much more so, in trifling and ordinary events—in such as frequently occur, and in which, would you suffer yourselves to reflect but a few moments, you must immediately perceive, what little cause there is for terror and apprehension. To expose yourselves to danger, without any reasonable motive, is a culpable temerity; but to subject yourselves to tremors and consternations, at such objects, as you must be sensible, upon consideration, have nothing noxious in their nature; or at such situations, in which you perceive prudent Persons place themselves, in full con-

fidence of security, is not only a ridiculous weakness, but is also creating imaginary evils. To prevent, therefore, these alarms and trepidations from becoming, as it were, habitual, you should convince yourselves of their absurdity, and on the little pretence you have for indulging such fears. By which means you will be able to suppress them, and to act, on like occasions, with more courage and resolution.

Timid Persons are not only subject to disquietudes from trifling events, but they even anticipate them by anxious expectation. They start at Phantoms of their own creating; and embitter the present moment, by a groundless apprehension of future accidents. They are frightened at the appearance of the most peaceable animals. The very elements are at war with them. They are alarmed at the blowing of the Wind. The distant thunder causes unusual palpitations; and the Lightening fills them with terror. A small degree of physical knowledge would teach them, that all these effects proceed from causes, which form a part of that general system, by which this universal frame of things is governed and supported. For though individuals, and even countries have

suffered by the ravages of a tempest, yet it is not by indulging such fears, that we can silence the storm, or direct the whirlwind. Should such calamities happen, it is our duty to be armed with fortitude, and submit with resignation to the dispensations of that Being, who fills all space with his presence, and whom alone the winds and the waves obey.

Since then these natural fears, if I may so call them, are unjustifiable, because they are excited by objects or appearances, which either are not terrific in themselves, or, if they be, are the ordinary effects of well known causes, how much more so must those be, which are affected! I cannot better express myself on this subject than in the words of a female Writer.*

"Let a vain young Woman be told that "tenderness and softness is the peculiar charm of "the sex—that even their weakness is lovely, "and their fears becoming, and you will pre- "sently observe her grow so tender as to be "ready to weep for a fly; so fearful, that she "starts at a feather; and so weak hearted, that "the smallest accident quite over-powers her.

* Mrs. Chapone.

"Her fondness and affection becomes fulsome "and ridiculous; her compassion grows into "contemptible weakness; and her apprehen- "siveness the most abject cowardice; for when "once she quits the direction of nature, she "knows not where to stop; and continually "exposes herself by the most absurd extremes."

Real sensibility, or an unaffected commiseration at the distress of others, is the pleasing emanation of a compassionate mind, which disposes the possessor *to weep with those that weep*, to soften the anguish of woe, and indulge the flow of benevolence. When the dejected countenance is cheered—when indigence is relieved, and innocence protected, these afford substantial proofs, that the feelings of the heart are natural and spontaneous, proceeding from affections which are honourable to humanity. But when the eye is turned from the child of sorrow, and the house of affliction is not visited, because, as it is pretended by some, they are too delicately formed to endure the tender emotions, which the sight of misery would create, it is much to be apprehended, that what is here ascribed to the workings of nature, is nothing

more than the flimsy garb of affectation, used as a disguise to conceal the want of sensibility.

Having thus endeavoured to prove to you the absurdity of false terrors and alarms, at the ordinary events and occurrences of life, as far only as they respect the present time, I shall next consider the folly of enslaving yourselves to like fears, from circumstances equally natural, which, however, we are too fond of applying to future contingencies. This kind of timidity is founded on superstition; or a scrupulous observance of casual incidents, which relate, as some erroneously imagine, to the good or ill that may befal us hereafter, or which they interpret as the signs of these impending events. To this opinion must be ascribed that general belief of omens and prodigies, which were much respected by the Ancients; and which the Moderns are credulous enough to adopt. We imbibe this creed from our infancy; and it is almost impossible to avoid the early prejudices, which are imprinted on the minds of Children, from the ignorance of Servants. Amongst this class of People, all the Stories, which have been frabricated by the fearful and superstitious, are implicitly believed and carefully preserved.

They have received them by tradition; and, with as much veneration, they take care to hand them down to a succeeding generation. Any attempt to ridicule these absurd notions, or convince them of their fallacy, would be considered as an act of impiety and profaneness: But many of you, my young Audience, are now at an age capable of examining, whether the opinions you have received in Childhood, respecting Prognostics, Predictions, Omens, &c. are true or false, because of the influence they may have on your future conduct? If you should find, on enquiry, that they have no better support than credulity and superstition, you should endeavour to eradicate them, before they have made too deep an impression. For many Persons have carried these prejudices with them to the Grave; by which means, their lives have been chequered with more than the natural portion of evil; because they have afflicted themselves with terrors and alarms, arising from their own imagination—from a false notion of Providence—and from an ignorance of the chain of natural causes and effects. To assist you, therefore, in your enquiries in this matter, I shall make a few observations on those signs and prodigies, with

which a part of Mankind are so unreasonably terrrified.

A curious desire of prying into future events; of being previously acquainted with the success of any intended expedition or undertaking; and of knowing beforehand what will be our condition in the world—what fortunate or unfortunate circumstances will happen to us—and the time when we shall finish the period of our existence here, is the principal foundation for these superstitious notions, to which Mankind, in all ages, have paid so great veneration. The Agents, by which this intelligence is said to be conveyed, are in themselves natural; yet a mistaken zeal has made them supernatural; that is, the Harbingers of good or ill from Him, who alone can look into futurity. For if the signs and prodigies so much respected are true and infallible, they may then be called the Messengers of Heaven, ordained to throw aside the veil, which seperates the present from the future: But as the generality of them are unintelligent Beings; or supposing that they were intelligent, if they are endued with no higher faculty than human reason, it is the Deity only, who can have communicated to them this power of pre-

dicting; or, at least, can have employed them as the Ministers or Instruments of Divination to Mankind. The repetition only of those several Agents would seem sufficient to expose the absurdity of the doctrine they are intended to support; but as it is not yet exploded, it may not be enough simply to enumerate them. We have adopted a variety of natural effects, as the presages of future good or evil; and have conferred both on the rational and irrational Creation a capacity of foretelling events; or of signifying by certain tokens that they will actually come to pass. Hence the oracles of the Ancients, and the Fortune-tellers of the Moderns; the flight of Birds; the croaking of the Raven; the howling of the Dog; the noise of the Death-watch; the spilling of Salt; the act of sneezing; the assembly of a certain number of Persons; the lucky and unlucky days; Dreams, Witches, Spectres and Apparitions, are those Creatures of the Imagination, with which Mankind have disturbed their peace; and which they have been pleased to consider as indications of what is to befal them.

A superficial survey of the Works of Nature, where variety, beauty and usefulness are so

admirably blended, and where the means are so nicely adapted to their respective ends, must convince us, that they were not thus formed by chance; but were the contrivance and design of a Being infinitely wise and powerful, to whom we ascribe the attribute of Creator of the world. The same Being, who created, undoubtedly preserves it. This we impute to his Providence; which Providence is called general and particular. By his general Providence, we believe, that the present system of things is preserved, in conformity to certain laws, which he has fixed and established; whereby all the effects and appearances of Nature are produced as from their respective causes.

To a particular Providence we ascribe the more immediate interposition of the Deity in human affairs, whereby natural causes and effects seem sometimes to be at variance; *so that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill.* But it is impossible for us to discern this more immediate interposition; or to separate those effects, which proceed from general causes; or from some secret springs of action, which are to

us invisible, and *past finding out.* It is, therefore, sufficient for us to rest assured that all the designs of God's Providence are intended for the benefit of his Creatures; and that *partial evil* will be productive of *general good.*

A Being, who is capable of constructing a World so admirably contrived as the present, must doubtless be endued with a power of looking into futurity. But would it answer the purposes of his government; or would it contribute to our happiness, were we acquainted with all that were to befal us? Who would be animated to action, were he previously informed that his endeavours would be fruitless, and his enterprizes fail? Who would put his hand to the plough, if he foresaw that his crop would be blighted? Who would embark on the ocean, if he were assured that he should be shipwrecked? Who would go forth to meet the enemy, if a defeat were prognosticated? If Fate cannot be over-ruled, it is in vain to petition the favour and assistance of the Deity; and if our endeavours will be of no avail, it is fruitless to exert them. When distress overtakes us, we know that we must bear it; but the prospect of it at a distance would only increase the weight

of misery at it's arrival. And it is much to be doubted, whether the anticipation of any good, might not deprive us of the pleasure arising from unexpected possession. This Prescience or foreknowledge would render us, perhaps, indifferent to temporal enjoyments; because, in the midst of them, we perceive either their short duration; or that we shall be surrounded with evils. Life itself would be deprived of its charms, were we to know the exact time of our death: For though we are all sensible, that we cannot exceed the usual span of mortality, yet the darkness and uncertainty, in which that event is inveloped, inspire us with hope to the last moment; and the general reflection, *that we must die*, embitters not the felicity of existence.

It appears, therefore, very improbable, that Providence, in the ordinary business of life, should communicate to us future events; because the spur of industry, and the pleasure of hope, would be taken from us; and real misfortunes would be increased by the certainty of their approach, both as to the time when, and the manner how.

I shall next consider some of those means, by which, it has been supposed, the Deity has thought proper to inform us of his designs, and to apprize us of future events: But this I must defer to a succeeding Lecture; and shall conclude the present with the following observations of Mr. Addison.

"The horror, with which we entertain the "thoughts of death (or indeed of any future "evil) and the uncertainty of its approach, fill a "melancholy mind with innumerable apprehen- "sions and suspicions; and consequently dis- "pose it to the observation of such groundless "Prodiges and Predictions. For as it is the "chief concern of wise Men to retrench the "evils of life by the reasonings of Philosophy, "it is the employment of fools to multiply them "by the sentiments of superstition."

"I know but one way of fortifying my Soul "against these gloomy presages and terrors of "Mind, and that is, by securing to myself the "friendship and protection of that Being, who "disposes of events, and governs futurity. He "sees, at one view, the whole thread of my "existence, not only that part of it which I

" have already passed through, but that which
" runs forward into all the depths of Eternity."

LECTURE XXV.

"I perceive that in all Things ye are too superstitious."

ST. PAUL TO THE ATHENIANS.

In my last Lecture, I endeavoured to caution you against the indulgence of false fears, and superstitious terrors. I mentioned several of those Agents and Circumstances, which have been considered as either qualified for the office of divination, or as so many signs and predictions of future events. I shall now proceed to make some observations on their nature and character, in order to shew you the little credibility which they deserve. For though Superstition has not so powerful an influence on the mind at present, as in times which were less

enlightened by Philosophy, yet since it is not totally eradicated, and since your's is the period of life, which is most liable to it's impressions, it may not be improper to dispose you, by a few remarks, to a farther consideration of this subject; that so you may nor hereafter be perplexed by doubtful opinions or unreasonable apprehensions, but may, on all occasions, be possessed of such a degree of fortitude, as will not suffer you to be intimidated by imaginary evils; and this will be the more necessary, when you reflect, that the real calamities of life will often call forth your utmost courage and resolution.

It has been the mistaken opinion of almost all ages of the World, that Men of a certain description were able to foretel future events. Such a power must either be the effect of superior sagacity, or else it must be communicated by the Deity himself, or by some order of Beings commissioned to execute his will But it does not appear, that Reason, in it's highest state of improvement, is capable of foreseeing things to come. It may, indeed, from the history of human transactions, form some conjecture of what will be the probable event of certain designs. But this is only an exercise of the

Judgment, or the deduction of experience. It does not pretend to prognosticate what will happen; but only draws a probable conclusion from given premises. The opinion may, perhaps, be confirmed by the consequences; but they often fall out different from what was expected—a sufficient proof of the fallibility of human reason in predicting future contingencies.

Since, then, Man is not invested with natural Powers, whereby he can look into futurity, whence does he derive this pretended quality of divination? If any part of the human species is possessed of so extraordinary a gift, it must be by inspiration; that is, the Deity himself must impart to them this kind of intelligence. But before I can allow the pretensions of any Prophet, he must give me demonstrative proofs of a divine impulse, by performing some miracle. When I see him capable of doing what is beyond the reach of human ability, without supernatural assistance, I will then reverence him as a Messenger commissioned from Heaven, to the office of prediction. Therefore, they, who have assumed this privilege, have been obliged to support the deceit by cunning, and by an

appearance of mystery. Amongst the Ancients, Soothsayers were held in the highest esteem; and their Persons were considered as sacred. That much juggling and artifice were employed by these People, has been clearly proved by those, who have carefully examined the manner, in which they discharged their prophetic office.

Of all the methods of Divination practised by the Greeks, none was in such high repute as the Oracles, which were certain answers given by their Priests to those, who came to consult them on the event of any enterprise. The great veneration, in which they were held, is a sufficient proof of the credit they had obtained. And as no one would presume to enquire of the Oracles, without making considerable presents, the superstitious credulity of the People was productive of great gain to the Managers, who were thereby enabled to give them all the sanctity of rites and ceremonies. Yet, notwithstanding the great character which the ancient Oracles had acquired, there is no doubt but the whole was a trick and contrivance of the Officiates. This appears from the obscure and doubtful language, in which their Answers were given—from the solemn preparations which were made

in order to strike an awe on the minds of the enquirers—and from the success of the event, which was often in direct opposition to what had been foretold.

The Oracle of Apollo at Delphos was in the greatest repute throughout Greece, as well for the number of People, who resorted to it, as for the rich Presents which they brought. No business of any moment, whether public or private, was undertaken, without previously consulting this Oracle. And though it is said to have been the most respected for the truth and clearness of it's responses, yet they were often so ambiguous, that the meaning might be applied to the event, let it turn out as it would; of which the following instance will suffice. Crœsus, King of Lydia, sent to the Oracle to enquire, whether he should undertake a War against the Persians? The Oracle returned this answer.—*If Crœsus pass the River Halys, he will put an end to a vast Empire.* Not doubting but the Empire of Persia was meant, he marched against the Persians, was defeated and taken Prisoner by Cyrus, to whom the Kingdom of Lydia was afterwards subject. When Crœsus remonstrated with the Oracle for having deceived

him, he was told, that he had deceived himself; because if he had enquired farther, at the time of consultation, *what Empire was meant*? he would have been informed, that it was not Persia, but Lydia, that was to be destroyed.—With such ambidexterity did the Priests of the Oracles support their credit, and transfer the blame from themselves to the enquirers!

Here, perhaps, it may be observed, that in the very ages which I allude to, there were Prophets, who actually foretold future events; which events were strictly conformable to the Predictions. This exception must be admitted, otherwise we destroy the credibility of sacred History, where is contained a series of Prophecies from Noah to the Birth of Christ; the greatest part of which has been completed. Yet it by no means follows, that because there were Prophets in the Jewish Nation, there must have been some also amongst the Pagans; since their Religion and their Polity were different. The Israelites were a People selected from all others, that amongst them might be preserved a Worship uncorrupted with Idolatry, which began, at this period of separation, to overspread the world. As, therefore, the Deity had adopted the Hebrews for his

chosen People, in order to accomplish some important scheme, for the future benefit of Mankind, it was necessary for him to support some kind of distinction betwixt them and the surrounding nations; otherwise they would soon have resembled them in Manners, Opinions and Ceremonies. This could no otherwise be done than by taking them under his more immediate protection. For this purpose he instituted Religious rites, and civil ordinances, for their rule and conduct. These he enforced by threats and promises. And to convince them that it was in his power to fulfil both, he selected fit Persons from amongst themselves, whom he endued with the gift of working miracles; and of fotetelling what should befal his People. They were also permitted to consult him previous to any public undertaking; and to them likewise he frequently communicated his will on a variety of occasions. These Predictions were delivered in clear and express terms; and had in view the abolition of the false Gods of the Heathens, and the establishment of a new Religion, not to be confined to one Nation, but intended for the general use of Mankind. This scheme being effected, there was an end of Prophecy.—There seems, indeed,

some probability in the opinion, that Oracles were introduced by the Pagans, in imitation of those frequent Predictions which were given by the Jewish Prophets.

From this brief Account of the Nature of Prophecy amongst the Ancients, we may conclude, that God does not condescend, on every occasion, to inform Mankind of the events of futurity; or, in a particular manner, to advise them how they should act. And though the Greeks and Romans arrogated to themselves this favour, yet it does not appear that it was conferred upon them. It is an opinion too degrading to the Deity, to suppose him continually interfering in the ordinary occurrences of life; therefore, according to the maxim of a Latin Poet, a God should not be introduced, but in some business answerable to his dignity. The restoration of Mankind from a state of gross ignorance and superstition, respecting religious matters, seemed to be an object deserving of his care. For this purpose, we may reasonably infer, that what the Pagans pretended to, the Jews actually possessed; but that the Oracles of the former were the impositions of artful and designing Men. But since the Jewish Dispensation is now done away, and

Christianity firmly established, by which we are fully instructed in divine truths, we may be assured, that Prophecy is discontinued.

After these reflections it is not necessary to say much, in order to expose the pretensions of Modern Fortune tellers. But yet I cannot help remarking on the propensity of Mankind to suffer themselves to be deceived, and even to favour the deceit. Though the artifice used by these People is evident, yet many will not perceive it, as if they felt a secret pleasure in submitting to imposition. This business is generally managed by confederacy; and the Enquirers, whilst they little think of it, contribute to the Plan, by which they are to be deluded. The Ministers of the chief Actor are previously employed in artfully extracting information from the Parties themselves. By these means, they get acquainted with some past transactions in the Lives of the Enquirers; and, as a prelude of what is to follow, convey the intelligence to the pretended Fortune-teller; to whom they are afterwards solemnly introduced. These facts are again repeated, but with this difference; they are related to, instead of by, the Parties, who seem much astonished at the wonderful sagacity of this *cun-*

ning Man; and, therefore, conclude, that he, who can inform them of what has past, can, with as much certainty, inform them of what is to come. They retire perfectly satisfied, and with a Determination, that the Prediction shall be fulfilled, as much, at least, as their endeavours can effect it. By chance, a part of it, in the natural course of things, may be verified: Or if there should be a dissimilarity, they can qualify the event in such a Manner, as not only to persuade themselves, but others also, that what was foretold them had actually come to pass.

Some have assumed a power of Divination from the knowledge of the Stars. Hence the origin of Astrology; which, though nearly exploded at present, yet, towards the close of the last Century, was much countenanced, even by Men of Learning. Those, who practised this art, were first informed of the exact time, when the Person was born, whose future situation in life was to be foretold. They, then, examined what Planet or Constellation rose above the Horizon at that moment. If it proved to be a fortunate one, the Infant would thrive in the World; if an unfortunate one, it was doomed to be the child of sorrow; because every sign in the Heavens was

considered either as lucky or unlucky; or as giving corresponding dispositions. The fallacy of this doctrine has been proved by experience; because of several children born at the same time, or under the same sign, it has been observed, that some have been prosperous, and others unsuccessful: And the absurdity of it appears from this—that Mankind are thus made the sport of chance; for if they believe this superstitious creed, they would set out in life with a very fatal opinion—that it would be in vain for them to use diligence and precaution; or even to form themselves to virtuous habits; since the decrees of Fate must be fulfilled with respect to their condition; and no endeavours of their own could alter it. It is, likewise, an encouragement to the Wicked, who will ascribe to the influence of the Planet or Constellation that presided at their Birth, those evils which proceed only from their own misconduct.

Others have imputed this power of divination to the Agency of evil Spirits; so that rather than not have any supernatural Beings, acting their Parts in this superstitious drama, they have thought proper to raise up the Inhabitants of the Infernal regions. We are, indeed, informed

in Scripture, that there are Demons or Evil Spirits, who are the enemies of God, and, therefore of Mankind; but we are also assured, that they are deprived of the power of doing mischief, or, at least, that they cannot inflict evil without the permission of the Deity. It is impossible for us to say, how far these evil spirits may possess an insight into futurity; but if they do possess it, and did even communicate their Predictions to any of their instruments here, what Persons of Common sense would place any confidence in the assertions of an order of Beings, who have been pronounced Liars and Deceivers?

These evil Spirits, according to popular belief, are not yet sent back to the shades below. They still wander upon the earth, *seeking whom they may devour.* Their number, however, seems to be circumscribed; though their total expulsion from the earth remains till some future period. They are now only to be met with in the Persons of some decrepit old Women, whom age and poverty have emaciated; and who are seen *picking dry sticks and mumbling to themselves.* To these miserable creatures we have been pleased to give the appellation of

Witches. Yet it was never proved that they submitted themselves to the Agency of evil Spirits, for the sake of worldly advantage; as those suspected of this communication, were always indigent; and were sure to be exposed to the cruel persecution of their Neighbours; who uncharitably ascribed every accident they met with, to the baneful influence of these unfortunate Demoniacks.—Absurd and improbable as this opinion may appear, yet so prevalent was the belief of it, in the reign of James the First, that a Law was passed for the punishment of witchcraft. And though this superstition has lost ground, yet it is not many years since, that several Persons were convicted of the Murder of one or more of these wretched Beings, for practising, as they pretended, magical arts.

It is reasonable to suppose, that, when philosophical experiments were first made, at the dawn of knowledge in this Island, the Mind was astonished at the unusual appearances which were exhibited; and that the Ignorant, not being able to account for these effects, ascribed them to some supernatural aid; or to the interference of evil spirits For the agency of Demons is a very ancient opinion, and may be traced back to

the time of the Egyptians. Notwithstanding the great improvements which have been made in experimental philosophy, with a view of discovering the Properties of the Electric Fluid, of the Air, the Magnet, &c. yet there are many operations of nature, which it is very difficult to solve. But Men are fond of the marvellous: Hence it is, that, to this day, the introduction of imaginary Beings, such as Genii, Necromancers, Witches, Fairies, Ghosts, &c. on the Stage, or in the legendary tale, is pleasing to the fancy. Here if they were confined, and were no otherwise employed than as fictions of amusement, the deception might be harmless; but when we bring them into real life, we only add to the miseries of it.

To the same superstition we may ascribe the present belief of charms, in the cure of certain bodily disorders. But the absurdity of such an opinion is evident from this consideration. It cannot happen, in the ordinary course of things, that any effect should take place without some cause. As well might we expect, that the Earth would produce Corn, where no grain had been sown. It is, therefore, unreasonable to look for miraculous cures. We know that, in

the practice of Physic, it is necessary to discover the cause and nature of diseases; and then to administer those medicines, whose virtues have been tried. But many, not satisfied with this rational and probable method of cure, place confidence in the assurance of those, who pretend to be in possession of a certain charm, which, if it acts at all, must be by enchantment; because it rejects all application of means; or, at least, admits only such as are fanciful and mysterious. Sometimes nothing more is necessary than to see the Patient, or slighty to touch the part affected, or to wave the hand, like the Practitioners of animal magnetism, or to pronounce a certain form of words, with many other ridiculous incantations; all which seem very inadequate to produce the effect intended. Yet their success is frequently confirmed by the most positive asseverations. But granting the cure, as asserted; yet it is more reasonable to impute it to an effort of nature at that period, than to the mystical efficacy of charms.

Having already considered the improbability of Predictions by Men endued, as supposed with prophetic powers, let us next proceed to the

doctrine of omens, prodigies and prognostics; which have been considered as the portentous symbols of what is to come; and have filled the minds of many with dreadful apprehensions. The Ancients were great observers of these signs, which they interpreted as presages of future good or evil.

The Romans adopted several methods of Divination; and even appointed a select number of Persons, whom they called Augurs, to examine those circumstances, which were thought portentous. The most senseless Beings and most trifling accidents were presages of future events. Birds were favourite objects of Augury. Great attention was paid to their flight and to their manner of eating; and from their different methods of performing each, good or evil was prognosticated. Amongst the winged tribes, the Owl and the Raven were stigmatized as Birds of ill omen.

It would seem very surprising, that so sensible a People as the Romans should have been fond of these conceits, were we not furnished with the like instances of folly amongst ourselves. The howling of the Dog, the croaking of the

Raven, or the ticking of the Death-watch* are to be considered as nothing more than the several inarticulate sounds peculiar to these creatures. But,

"Why are those tears? why droops your head?
* * * * * * * * * * * * *
"Alas! you know the cause too well;
"The salt is spilt, to me it fell.
"Then to contribute to my loss,
"My knife and fork were laid across;
"On Friday too! the day I dread!
"Would I were safe at home in bed!
"Last night (I vow to Heav'n 'tis true)
"Bounce from the fire a coffin flew."†

* *Death-watch*, in Natural History, a little insect famous for a ticking noise, like the beat of a watch, which the vulgar have long taken for a presage of death in the family where it is heard—It is a small beetle, five sixteenths of an inch long, of a dark brown colour, spotted; having pellucid wings, a large cap or helmet on the head, and two antennæ proceeding from beneath the eyes. The part it beats with is the extreme edge of the face.

ENCYCLOP. BRITAN.

† Gay's Fables.

If observation had not confirmed the fact, we should not suppose it possible, that rational Beings could be disturbed by such accidental circumstances, which can never be the means of producing any future contingencies in the transactions of Men.—But, say the superstitious advocates for Prodigies, we do not believe that these or similar incidents generate the events of futurity, but are only tokens of their coming. Upon what authority am I to believe this? I cannot assent to an opinion so repugnant to common sense upon human tradition. Has the Deity, by any revelation, informed Mankind, that these things shall serve as omens of future good or ill? On the contrary, he made this declaration, by Moses, to the Israelites.—*When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an*

*abomination unto the Lord**.—The Jews, indeed, had reason to believe the signs that preceded the destruction of Jerusalem, because they were foretold by one, who had given full demonstration, that he was authorized to declare them.

Though we complain of the shortness of life, and the swift progression of time, yet we suffer a great part of it to be lost, by the superstitious observance of certain days; as if the Deity had thought proper to distinguish any of them by a greater portion of natural good or evil. They, who defer till to-morrow, what may be done to day, because their fears have marked it with black characters, may certainly be considered as prodigal of their time.

I shall conclude this long detail of superstitious opinions with another, that seems to maintain it's ground amongst us; and that is, the appearance of our Friends or others, after their decease.—Though this doctrine is irreconcileable to Philosophy, which reasons from natural causes, yet whenever it happens to be the subject of conversation, some story is generally introduced in confirmation of it; which is

* Deut. chap. xviii. ver. 9—12.

related as a matter of fact; and every minute circumstance, necessary to establish it, is particularized. But notwithstanding all this, and the character of the Narrator as to veracity, is not to be impeached, yet the whole is the effect of credulity or deception. The mind seems fond of exploring unknown regions; and of contemplating visionary objects. When it is thus disposed—when a melancholy gloom has overspread it, in consequence, perhaps, of the recent loss of friends—and when certain situations are favourable to impressions of terror, it is no wonder, that the Senses are liable to be deceived by the suggestions of the imagination. Hence it is, that many Persons have persuaded themselves into a belief, that they have seen the Ghost of some departed friend or acquaintance. And as Mankind are fond of Prodigies, it is no difficult matter to procure the belief of others. Thus the story is propagated with all the marks of truth and probability.

The dread of approaching dissolution, added to our various conjectures concerning a future state, naturally leads the mind to serious reflections. And, perhaps, it was wisely intended by Providence, that, in this instance, the imagina-

tion should have full scope, that we might be impressed with a certain awe, in order to bring us to the consideration of an hereafter. A walk amongst the Tombs, where our Ancestors lie mouldering in the dust, cannot but awaken us to solemn meditations on that important event, when, at some future, but unknown, period, the soul will be seperated from the body; when the last will be deposited in the subterraneous receptacle of mortality; and the first be translated to that Country, *from whose Bourne no Traveller returns*. This awful change is too serious to be trifled with. It is not, therefore, surprising that our reflections upon it should be attended with some degree of apprehension. But, at the same time, let us lay aside those silly fears, which are excited without cause. Spectres and Apparitions are but unsubstantial Beings, even by the confession of those, who believe in them: But if, as we have reason to think, they are only creatures of the fancy, how unwise is our conduct, to wander in the regions of fiction, for new and unusual objects of alarm!

The effect of Death is perceptible to our senses. It may be called the extinction of Life and Motion in the human body. This material part

of Man, having lost that vital principle, with which it was endued, is deprived of all it's functions. But shall we say that no part of the Individual survives? For as matter is incapable of reflection, the defunct must certainly have been composed of something else, which had the power of thought. This faculty we attribute to the Soul, which, being now seperated from the Body, has doubtless taken its flight to some other place of abode. But as we see not it's departure, we, therefore, conclude that it is immaterial. Having left its former companion, we have every reason to infer, that it is removed to a more distant region appointed for it, by the supreme Governor of the Universe. But if the departed Soul were suffered to remain hovering about the place of it's former habitation; and if it were permitted also to assume the shape of the Body it once possessed, though, at the same time, impalpable, it must be very extraordinary, that these appearances are not more frequent. It's power of investing itself with a visible shape, though immaterial, and then of becoming suddenly invisible, seems to be an operation altogether miraculous. We infer, then, that as the appearance of a Ghost is the effect of a miracle,

this miracle must have been wrought on some very urgent occasion: For we cannot think that God would send a messenger from the Dead, but on some important design. And yet in all these relations, with which we have been furnished, of Spirits appearing after death, there is no mention of the errand, on which they came. They have never given us any information concerning the other world. They have never elucidated our various doubts concerning it. They have never warned us of any impending danger. They have never offered us any counsel or advice. They have never brought to light any hidden scenes of wickedness. For what purpose, then, are these visitations? Surely not to terrify our lives, and torment us with unnecessary fears and alarms. Neither have we a right to expect them on any of the other accounts. When the rich Man, as it is related in the Parable, in the midst of his torments after death, as a punishment for his past life, requested Abraham to send back Lazarus, who was enjoying the society of happy spirits, to the other world, in order to warn his Brethren of their danger, if they continued in the practice of Vice; he was told, that they had Moses and the Pro-

phets, whom if they did not believe, *neither would they be persuaded, though one rose from the dead.* We have a still clearer Revelation in the Gospel, which if we reject, a Messenger from the Grave would be received with as little attention.

These appearances, therefore, being so very improbable, you will perceive the reasonableness of discrediting the Stories you have heard, or may hear, concerning Ghosts and Spectres. It will be a proof of good sense, and, consequently, of a proper degree of female fortitude, to reject such fabulous tales; nor subject yourselves to those fears and apprehensions, with which the Superstitious are continually disquieted. Whilst you preserve a mind, not conscious of evil, you will be disturbed by none of these alarms. The Wicked only are haunted by Ghosts of their own creating—the internal convictions of guilt. For when the heart is innocent, you can with confidence look up for protection to that Being, whose over-ruling Providence directs, and disposes of, future events.

LECTURE XXVI.

"Good Name in Man or Woman,
"Is the immediate Jewel of their Souls;
"Who steals my Purse, steals Trash; 'tis Something, Nothing;
"'Twas mine, 'tis his, and has been Slave to Thousands:
"But he that filches from me my good Name,
"Robs me of that, which not enriches him,
"And makes me poor indeed."

SHAKESPEARE.

ONE of the greatest blessings of human life is derived from conversation. It is this which distinguishes Man, in a particular manner, from the rest of the animal Creation; as it depends on the faculties of Speech and Reason. It is an intercourse of mind; a sympathy of affections. As the great law of attraction unites all the parts of nature, and preserves, amongst them, order and combination, so the social principle of Man leads him to associate; whereby public and private happiness is secured. In a savage state, he is a miserable and defenceless Being. In society,

he is protected; his manners are polished; his temper is humanized; his ideas are enlarged; and the sources of his Pleasures are multiplied.

But as the best things may be perverted and misapplied, so Society and Conversation, without wise and discreet management, may be productive of great evils. The love of one may lead us into bad company; whose principles and examples may corrupt the Morals: And the other may be the cause of strife and uneasiness. For conversation, if not regulated by civility and kindness, may be instrumental in exciting the worst, and most turbulent Passions of human nature; whereas, it is capable of animating those, which are the most liberal and beneficent; and which render Society one of the greatest comforts of life, from the common interchange of thoughts and opinions; whereby the faculties of the Mind are expanded and improved.

The gift of Speech was intended for wise and benevolent purposes. But when the Tongue is busily employed in propagating slander and calumny; in exposing the frailties of our Neighbours; and in publishing false reports, it then becomes an instrument of mischief; it destroys

the pleasure of social intercourse; and *is a fire, a world of iniquity.*

Evil-speaking, though a daily practice, and forming a considerable part of common conversation, is not only criminal in it's nature, but injurious in it's consequences. There are several offences less detrimental, perhaps, to public or private happiness, which, however, Men would be ashamed to commit, but who are, notwithstanding, in the constant practice of slandering one another without scruple or remorse. And though they are often actuated by malignant and interested motives, yet they are more frequently convicted of this fault from a spirit of levity and wantonness; from the contagion of example; and from not considering the enormity of it, or the consequences, to which it may lead. As, therefore, too many acquire the habit of evil-speaking, without a proper sense of it's guilt and danger, I shall endeavour to convince you of both.

We are commanded, in Scripture, *to speak evil of no Man*; that is, to say nothing that may be prejudicial to the fame or reputation of our Neighbour; because the esteem and credit, in which a Man is held, are necessary to the success

of his temporal affairs; because a fair character is so great an ornament to both sexes, that, without it, they often become the outcasts of Society; and because it is to many more valuable than property, or even life itself; who, without the one, are too miserable to enjoy the others.

It is defamation to speak ill of our Neighbour, even if we know that what we say is founded on truth; because, by thus divulging, in common conversation, the knowledge we have of another's misconduct, we propagate an evil report, whose tendency we are not aware of. The tale will be enlarged in the course of circulation; many circumstances, not true and very unfavourable, will be added; and those that were faithfully related by the first speaker, will probably be misrepresented; so that should the Author himself hear it a few hours afterwards, he will scarce be able to recognize his own story, so much had it been changed and mutilated by the several Narrators, who had assisted in publishing it abroad. It was surely enough for the unhappy subject of this report, to be exposed for what he had really done, and not be charged with that of which he was innocent. The consequence of it, in the first instance, is sufficiently distressing;

but, in the last, may prove highly injurious. It may be the means of creating domestic strife; of exciting distrust and animosity; and of alienating the esteem of his friends. Is not the author, then, of this report, however true the first publication of it might have been, justly responsible for all the mischiefs of it?

But for what purpose did he thus speak ill of his neighbour? Did he do it for the sake of public justice, or private reformation; to vindicate his own character; or as a warning and caution to others? He was influenced, perhaps, by none of those considerations. What he said was by way of conversation; and, probably, with no ill design. But still it was calumny; for neither the laws of God nor Man authorize us to speak evil of another, unless for the reasons already mentioned, of which we shall take some farther notice.

A Man may speak ill of his Neighbour, that is, he may truly relate what he knows of his conduct, respecting any particular fact, in all judicial matters, where, for the sake of public justice, he is required to give testimony against an offender, who has wronged an Individual, or who has violated the laws of his Country. But

even in these cases, where he is bound by oath to speak the truth, compassion and a fellow-feeling for human frailty will incline him to give his evidence with candour and mildness, not with asperity and rancour. And though the guilt of the Delinquent is clearly proved, yet he is admitted to be heard in his defence; he is allowed to urge, what may probably be the fact, his general good character, and the former tenor of his life. These circumstances are suffered to have some weight in the balance against the stern decrees of executive authority.—But they, who, in common conversation, speak evil of others, are not influenced by their hatred of vice, or their love of justice; because, though they condemn the faults of another, they are, perhaps, guilty of the same errors themselves, or others of equal turpitude; and because the community will redress all public and private wrongs. They are, therefore, induced by other causes, such as, envy, malice, resentment, or, what is commonly the case, a propensity to slander.

If their motive for censuring another is unjustifiable, so likewise is their manner of doing it. They often speak with virulence, and in terms of reproach. The Party is condemned

unheard; every favourable circumstance is suppressed; and the fact is aggravated instead of being softened.

It may be also justifiable to speak ill of another, where it is necessary to vindicate our own characters: But, then, we should confine ourselves to those circumstances, which apply to that vindication; and we should assert nothing but what is founded on truth. This consideration ought to have some weight in deterring us from the practice of calumny; for as we find ourselves hurt, when our reputations are vilified, we can then judge, from our own experience, what are the feelings of another in a similar situation.

We may admonish others of their faults, without incurring the odium of slander, when we do it from the friendly motive of convincing them of their misconduct, in order to preserve them from the ill consequences of it; or to effect a renovation of manners. But there are many, who will use great freedom in condemning another's actions publicly, with a view of exposing them, though they would decline the office of private admonition. Were we *to exhort one another daily*, for the purpose recommended

by an Apostle, *that we might not be hardened through the deceitfulness of sin*, this sort of censure would not be without it's advantage; because we are too apt to be blind to our own errors, though they are perceptible to others, who are divested of that prejudice, which causes us to overlook our own faults. But when Men discover the failings of their Neighbours, only to hold up their Persons to public derision or contempt; when they publish to the World what they conceal from the Parties themselves; or, when they do accuse them in their presence, use only bitter invectives, or rancorous expressions, they are then guilty of detraction.

Neither should we incur the stigma of evil-speaking, if, when we observe the faults of others, we warn those, whom it is our duty to instruct in virtuous manners, from being enticed by such examples, or from having any fellowship with them; whereby their innocence might be ensnared, their credulity deceived, or their confidence betrayed: But to prevent these effects, the immoralities of others should be disclosed from the most friendly intentions, and in the most private manner, not to gratify spleen or ill-nature. The Moralist is justified in holding up

the mirror to vice or folly, because he attacks no private characters, but only condemns, in general terms, the practice of sin: Whereas slanderous Persons expose the Offender, not the offence.

If, then, we may be guilty of detraction, by speaking evil of our Neighbour, though convinced of the truth of what we say, except in the cases already mentioned, how much greater will be our crime, if we disseminate rumours, knowing them to be false!

They, who are the Authors of a fictious report injurious to their Neighbour, are highly culpable. In the first place, they publish a falsehood wilfully and against the conviction of their own minds, than which nothing can be more mean and degrading. For what trust can be reposed in such Persons, who pay no regard to truth? They are without honour, and without sincerity, therefore deserving of no confidence.

In the next place, they do an injury to another, which probably they cannot repair; for though they should be convicted of falsehood, and should be obliged to make a recantation, yet the calumny they have spread will reach farther, perhaps, than the refutation of it; as the World are

more inclined to believe what is to the prejudice than to the praise of others. Their good deeds will always be less known than their bad ones; and reports are sooner credited which tend to depreciate, than to extol, another's reputation. "But (as Lord Chesterfield observes) in the "case of scandal, as in that of robbery, the Re- "ceiver is thought as bad as the Thief."

In the last place, the Authors of a false report, knowing it to be such, must be possessed of a heart depraved indeed, who, in order to blemish another's fame, are under the necessity of fabricating falsehoods. Were we to enquire from what motives they thus act, it would be found, perhaps, that the Persons traduced are Competitors in business; or have rendered themselves eminent; or, from a principle of duty, have been obliged to bring to light some dishonourable practices of their Traducers; so that envy, disappointment, or revenge is the spur which has incited them to act so base a part as that of attempting to destroy a fair and honest reputation.

Besides the evil reports already mentioned, which are founded either on truth or falsehood, there is another kind partaking of the nature of

both, and originating most commonly from doubtful or suspicious appearances. So prying are many into the conduct of others, and so watchful of their actions, that nothing can escape their notice. They hear an imperfect story; their own imagination supplies the rest; the outline is filled up, and it is sent abroad into the World as a finished piece, farther embellished with a variety of comments, critical and explanatory; all tending to prove the similitude of the Picture, ugly as it is, to the original; notwithstanding it is found afterwards, upon enquiry, that it is a spurious production, which nobody will own. Or should the report be traced to it's source, the Author of it has no other apology to make, than that he had been deceived—that he had misunderstood the matter—or did not distinctly hear what had been said.

Suspicion will likewise give a dark colour to the most innocent actions. They may not appear, perhaps, at first sight, in the most amiable point of view; but as we see not the whole, we ought not to judge from a part. We perceive the ostensible Actors—We cannot discern the secret springs, by which they are moved—We

are not permitted to penetrate the veil, which conceals from our sight the connexion of causes and effects; therefore, if we pronounce sentence from this partial observation, we condemn on suspicious, not on positive proofs. All the parts of a transaction, if combined, may form a perfect whole; but, if examined seperately, will sometimes appear deformed. Nothing can be more ungenerous than to criminate another's conduct upon such ambiguous and doubtful appearances; which, however, will often bear a good as well as a bad construction. But the proneness of Mankind to see the actions of others in an unfavourable light will dispose them to take the worst side. If then, they, who speak evil of their Neighbours, though what they say is true, are guilty of defamation,* we cannot hesitate in passing this censure upon such as

* It is upon this principle, that the doctrine of a late venerable Judge is founded. He had asserted, that a publication may be libellous, though the averments were true. This opinion, though it has been much controverted, has, however, the sanction of Christianity and Philanthropy; because no Man has a right wantonly, and for the sake of gratifying public or private spleen, to expose the conduct, or defame the reputation of his neighbour.

ground their evil reports on doubts and suspicions.

Thus much with respect to those who first propagate Slander and Detraction. I shall next make a few remarks on the Retailers of them, that is, on those who deal them out second hand, or assist in the circulation of those stories or anecdotes, by which their neighbour is evil spoken of. They think, perhaps, they are safe, and perfectly justifiable in repeating what has been communicated by another, because they were not the Authors of it, whom they are at all times ready, if required, to sacrifice to their own indiscretion. This is, however, a weak apology. They may probably be convinced that what they have heard is true. But why should they take delight in exposing another's fault? If, however, they know it to be false, and yet report it, their guilt is equal to the first Publisher. If they had any regard to truth—any spark of humanity in their breasts, they would have contradicted it, and endeavoured to stop the mouth of slander. No less justifiable are they in promulgating a story upon the bare credit of another. They ought to suspend their belief, even before they form a judgment of their neighbour's conduct,

till they are fully persuaded of the truth of what they have heard; much less take a pleasure in spreading it abroad.

But there is a certain class of Busy-Bodies, whose impertinent curiosity will never suffer them to be at peace; and whose fondness for tatling, on all occasions, induces them to be continually talking about the affairs of others. Hence they not only set Friends at variance, but embroil themselves in continual disputes: What they hear at one place, they speak at another; and an innocent expression is, in their manner of repeating it, converted into a malignant one.

There must be a strange propensity in Mankind to asperse the conduct of their neighbours; otherwise, from their own feelings, they would endeavour to suppress one of the greatest evils of Society; because there are no Persons of any sensibility, but are aggrieved at an ill report that is gone abroad respecting themselves. And, indeed, there are many professions, which so much depend upon a good character, that a Man's interest, in his temporal concerns, is often affected by defamation. Hence it is, that the Legislators of this Country have inflicted a punishment on those, who, by evil-speaking,

injure the reputation of another; and have required of them a compensation equal to the damage sustained.

This disposition to slander may likewise appear the more extraordinary, when we consider, that none of us are exempt from faults; and, therefore, that we all stand in need of mutual charity and forbearance. "Nothing," says Cicero, "can be more absurd, than for "a Man to call in question the life of another, "who is unable to give a good account of his "own." St. James asserts, that they, who are guilty of this practice, and yet make a show of piety, are hypocrites. *If any Man among you seem to be religious, and bridleth not his tongue, that Man's religion is vain.* This custom of evil-speaking is inconsistent with the benevolent spirit of the Christian Religion, which recommends charity, peace and good will. The Slanderer often puts on the habit of a Saint; and though he endeavours to conceal the malice of his heart, yet by whispers, obscure hints, and oblique insinuations, he propagates an ill report, as much as if he had proclaimed it from the House top. He is a mole working in the dark. He is a Coward that sends forth his envenomed

darts from secret and obscure places. *As a Madman, who casteth firebrands, arrows and death, so is he that deceiveth his neighbour, and saith, Am I not in sport?*

Love is the very essence of Christianity; but he, who vilifies the character of his Neighbour, is destitute of this divine principle. *Charity* (that is, *Love*, for so the original word implies) *shall cover the multitude of sins.* It does not mean that a Man, by giving alms, shall expiate for his Sins; but that, by possessing this spirit of benevolence, he will overlook the faults of others. For *Charity thinketh no evil, believeth all things, hopeth all things*; that is, all things which may tend to the credit and reputation of another; but the Slanderer *believeth* and *hopeth* only those, which will make him appear despicable.

The knowledge which we have of another's faults may be usefully applied, if by it we correct our own. They, who are disposed to model their conduct, from the examples of others, will endeavour to discover beauties as well as defects; and the same motive that induces them to avoid the latter, will prevail with them to imitate the former. But instead of this, the failings of good

Men are commonly published to the World more than their meritorious deeds. One fault, which they have committed, shall meet with more reproaches, than their virtues shall receive commendation; so true is the remark—*that Men's evil manners live in brass, but their good actions are written in water.*

Evil-speaking is frequently condemned in the Scriptures; and is found in the catalogue of the blackest vices. *Out of the heart,* says our Saviour, *proceed evil thoughts, murders, adulteries,* &c. But there is another more serious consequence to be dreaded.—*Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue, nor taketh up a reproach against his neighbour.—Whoso privily slandereth his neighbour, he shall be cut off.*—But, on the other hand, temporal prosperity is promised to those, who refrain from evil-speaking. *What Man is he that desireth life, and loveth many days, that he may see good, keep thy tongue from evil, and thy lips from speaking falsehood.*

That the distress of those, who suffer from the persecution of evil tongues, is truly to be pitied, no one can deny, that has, in any instance, experienced such a situation. If Virtue meet

with frowns instead of smiles, in this world, let those, who have been calumniated, comfort themselves with the assurance, that a time will come, when God, *who seeth in secret, will reward them openly*. Let them remember, that it has been the lot of deserving Persons to be traduced by slander.

Those, who have, in some measure, brought a reproach upon themselves by guilt or imprudence, should endeavour to wipe away the blemish, by a reformation of that conduct, which has produced it. Let their future actions confute the accusations of their enemies; and let them live so as not to deserve censure; then if their own hearts condemn them not, they will find a satisfaction, of which the wrong judgements of the World cannot deprive them. And if, whilst they shun the practice of evil, they would avoid also the appearance of it, they will furnish the Slanderer with less opportunity for reviling.

Thus have I explained to you, my young Audience, the nature, the guilt, and the consequences of detraction. What remains but that I exhort you to avoid, in early life, a practice so odious and sinful? Observe the faults of

others with no other view but to avoid them. Take no pleasure in hearing them exposed, or of publishing them abroad. Be cautious how you credit any report, that is prejudicial to the reputation of another. Common Rumour is so little to be depended on, that if you place much confidence in it, you will frequently conceive an ill opinion of Persons, who are, notwithstanding, worthy of respect. And the caution I now give you is the more necessary, from the consideration, that your Sex are, in general, severe upon the failings of each other. Those unhappy frail ones, who have forfeited the society of modest Women, are sufficiently punished for their offence, by that rejection, and by that accumulated misery, which their fall from Virtue has brought upon them. Pity their misfortunes—take warning from their examples—but do not load them with obloquy and reproach. They once were innocent—once were virtuous. Great may have been the temptations to which they were exposed—Great the seductions by which they were overcome.—But as the scandal of common conversation proceeds more from a vacuity of thought, or an unfeeling heart, than from a malicious temper, let me advise you, so to

cultivate your minds, that you may never be at a loss for rational employment, or harmless amusement; and so to improve your dispositions, by charity and candour, that the sufferings and failings of others may meet from you with compassion and forbearance.

LECTURE XXVII.

Be wise To-day; 'tis Madness to defer:
Next Day the fatal Precedent will plead;
Thus on, till Wisdom is punish'd out of Life.

YOUNG.

IT is with pleasure, my young Friends, that I met you again, in perfect health, at the beginning of a new year. During the recess, you have seen the conclusion of the past, and the entrance of the present.—Let us pause, and reflect on the use which we may make of this event.

Does it not proclaim to us, that Time is progressive, and that every past year is to us a year of added life; which, of consequence, is so much substracted from the period of our mortal existence? But, in general, how improvident are

we of time, though it is not in our power to recall or retard it! We can scarce say, that the present moment is our own, so soon is it elapsed; and who can tell that we shall enjoy the next? This present moment—this *now*—if I may so express myself, is but an instant of time, betwixt that which is *past*, and that which is *future*. While we are reflecting upon it, it is gone, and is immediately succeeded by another. If, then, Time is so rapid and fugacious, how incumbent is it on us to improve the present hour, that when it is past, we may not be subject to the disagreeable reflection of having misemployed it! For how painful must be the retrospect, if we should be so unhappy as to contemplate, not hours, but days and years, or perhaps the greatest part of life, dissipated in indolence, in pleasure, and in the neglect of every Christian, and social duty. A review of this kind must be productive of painful sensations. And there is no Person, however harrassed with the cares and vexations of business, or the repeated calls of diversion, but will be obliged, in some solitary moment, to submit to a self-examination. Every age of human life demands it. Young Persons will frequently have cause to lament the mis-

employment of that period, which was dedicated to their education. Their neglect, in this instance, may be a source of inquietude the remainder of their lives; because they will have occasion to experience the want of that knowledge, which, through their own inattention, they had omitted to acquire.

To Youth succeeds the stage of riper manhood. But to those, in this period, the retrospect of the past is often an unpleasing task, when they perceive, that their faculties, which were then most flourishing and active, have been suffered to remain unemployed; or have been applied to purposes, neither profitable to themselves, nor useful to others. But repentance comes too late, when the Powers of the Mind and Body are exhausted and enfeebled by Intemperance and Inactivity.

To old age bitter must be the reflection of a mis-spent life. They, who should arrive to this last stage of mortality, if their former years have been spent in vice or folly, will find no consolation in looking back to the years which are past and gone. The pains of the Body will be increased by the anguish of the mind. They will be deprived of the comfortable solace arising

from reflections like these.—" In my youth (may " the Veteran in Virtue say) I remembered " my Creator. I have neither treated his laws, " nor the ordinances of Religion, with irreve- " rence or disrespect. By my filial obedience, " I have endeavoured to evince my gratitude to " the Authors of my Being, for every instance " of their parental affection. All the other " relative duties I have failed not to perform: " But where human frailty has caused me to err, " I trust that my conduct will not hereafter be " subject to the revision of inexorable justice; " but will receive every candid allowance from " the benevolence of a Being, who is not igno- " rant of the infirmities of Mankind. It is with " pleasure also, I reflect, that I have not violated " the obligations of friendship or honour—that " I have been guilty of no fraudulent or unjust " dealings in my commerce with the world— " and that I have neither by calumny destroyed " my neighbour's reputation; nor refused to lend " my assistance to the needy or distressed,"— Pleasing reflections indeed!—How much then does the happiness of Life, in every period of it, depend upon a proper employment and applica- tion of our time!

The circumspect Tradesman settles, in the evening, the Balance of his Accounts, that he may see what has been the profit or the loss of the preceding day. They, who are provident of time, would imitate this laudable example with respect to their moral concerns, and, before they retire to rest, would ask themselves some such questions as these. "How have I spent this "day? Has it been idly or foolishly squandered "in thoughless inactivity? Have I misem-"ployed those hours, which were particularly "dedicated to improvement, or to the important "duties of life? Have I indulged in improper "amusements, in vanity, or the love of pleasure? "Have I, in the course of the past day, per-"formed any thing, which may be beneficial to "myself or others?" Were we thus to scrutinize our conduct, and suffer *each day to be a Critic on the last*, there is no doubt but such an examination would teach us to know ourselves, and be productive of many prudent resolutions. It would give us a just notion of the value of time, and induce us to use it with discretion. It would demonstrate the necessity of dividing it in such a manner, as that every hour should be

subservient to it's respective business or necessary relaxation.

But how careless are we of time, though we have repeated warnings of it's progression! The clock that strikes is but the knel of the departed hour.

——————— We take no note of time,
But from it's loss. To give it then a tongue
Is wise in Man.*

These mementos of Time would, indeed, be useful lessons of instruction, did we but consider the great truth which they inculcate. They would then speak with tongues. They would then impress on our minds a moral, though concise and simple, yet of great importance to mankind.—The Hour is gone. Whatever has been done in that passing Period, cannot now be recalled. It remains on record till the great day of account. But though the Page be stained with some immoral deed, yet, by repentance, it may be wiped away. But when shall the delinquent offer this sacrifice of contrition? Shall

* Young.

it be postponed to some future day; or shall it be the work of the succeeding hour?—It must be the business of the present moment. The next, perhaps, may plunge us into eternity; where no atonement can be made.—But the moral stops not here.—The Hour, we will say, was not marked with evil; neither, probably, was it distinguished by any good; but passed with an idle, careless indifference. The advice, proper to be given on such an occasion, is included in the following short precept—*Redeem the time*; that is, make the best use of what is to come, for the misemployment of what is past. And why? *Because the days are evil*—because we are continually exposed to the insinuations of vice and folly.

The Patriarch Jacob complained of the shortness of life, though he lived at a Period, when the Ages of Men were considerably greater than they are at present. *The days of the years of my Pilgrimage*, says he, *are an hundred and thirty years; few and evil have the days of the Years of my life been, and have not attained unto the days of the Years of the life of my fathers.* If he meant by his Fathers, those who lived before the flood, the disproportion is great indeed. It is, there-

fore, rather to be supposed, that he refers to his more immediate ancestors, who lived after the flood. Yet we find in them an evident decrease of longevity, from the time of Shem, who lived six hundred Years, to the time of this Patriarch. At a later era we may observe a farther diminution of the days of Man. David's estimate of human life is the standard which may be applied to every succeeding age. *The days of our Years*, says he, *are threescore years and ten*; *and if, by reason of strength, they be fourscore years, yet is their strength, labour and and sorrow*; *for it is soon cut off and we fly away.* Our own observations, however, will convince us, that but a small part of the human race arrive to that mature age. This being a self evident proposition, what better inference can we draw from it, than in the words of the Psalmist?—*So teach us, O Lord, to number our days, that we may apply our hearts unto wisdom*; that is, so teach us to consider the shortness and uncertainty of life, that we may employ our time like wise Men, not in luxury and pride, since we are but as a shadow which soon passeth away, but in improving ourselves in virtue and knowledge.

It has not only been the complaint of all ages, that life is short, but that it is also full of care and anxiety. *Man*, says Job, *is born to trouble, as the sparks fly upwards.*—What, then, is there so desirable in life, that we should be thus fond of it? Doubtless it has its pleasures as well as its pains. Though we sometimes meet with thorns and briars, yet, in many places, the way is strewed with flowers. It is for wise reasons, that the love of life is implanted in Man; and though it's sweets have an alloy of bitters, yet there is enough of the former, to reconcile him to the latter. As this mixture of good with evil is intended to make him satisfied with his condition here; so, on the other hand, the blending evil with the good is designed as a proof of the imperfection of his present state, and to remind him that his time here is but a Pilgrimage; where *he has no continuing city*, but that he is to seek another, *not made with hands, eternal in the heavens.*

If, then, your prospects close not with the present life, but are extended to the future, it is necessary that you should make a Provision for that also. Piety is amiable in youth. Postpone not the business of Religion, till old age creeps

upon you, or till the night should suddenly overtake you—the night of death, *when no Man can work.* Will not the early offerings of your Minds, whilst in their strength and vigour, be more acceptable to your Creator, than the feeble efforts of a decayed understanding, or the tribute of affections unanimated by the lively feelings of love and gratitude? Remember that *the first years of Man must make provision for the last** otherwise old age will look back on those that are gone without pleasure, and look forward on the few which remain without comfort.

It is unnecessary to remark farther on the fleeting nature of time. Admonition only is wanting to remind you of a truth, though obvious, yet often disregarded. It may not be unseasonable, however, to suggest a few hints, how you may best employ the time which is to come. That which is past is for ever gone, neither can the fugitive be overtaken. But though, in a literal sense, it cannot be overtaken, yet it may, in some measure, be redeemed; as in any instance, wherein you should be convicted, by your own reflections, of having

* Dr. Johnson.

deferred till to-morrow what ought to have been the employment of to-day, you have only to redouble your diligence, that you might wipe off the reproach of having lost a day.—Such will ever be the consequence of Procrastination, that is, of deferring from day to day, what ought to be the business of the present moment. For every day and every hour bring along with them their proper avocation. The evils attending delay, prove the necessity of dividing your time so regularly, that you may have no cause to complain of the want of opportunity, for discharging every duty, which your peculiar situation in life may require.

But what is this *to-morrow*, to which so much business is postponed? It is but the successor of the present day; like this it will probably be neglected, though it's progress is equally rapid. *Sufficient to the day is the evil*, or the cares, *thereof*. Why then transfer them till to-morrow, and thus overcharge it with more than it s due portion? Would those, who thus procrastinate, but reflect that every day which is past, decreases the number of *to-morrows* which is to come, they would surely be less prodigal of time. *To-morrow* will soon be as *to-day*. And in this manner we

go on, cheating ourselves of time, till we have not *a morrow* left.

Though Time is fugacious, that is, continually flowing, never at rest, but always moving on, in a perpetual succession, yet it's motions are equable and uniform; not like those of Man, irregular and variable. We should endeavour to bring into the moral World, what we perceive so constant in the Natural. Were we, indeed, more accurately to observe the works of Nature, and act in conformity to the Lessons which they teach us, human actions would be less free from disorder and confusion. Are not all the motions of the heavenly Bodies regular and periodical? It is by their revolutions, that we divide the duration of Time into parts, and distinguish them by Years, by Months, by Days and by Hours.

You know, that the succession of day and night is occasioned by the diurnal rotation of the Earth. How constant is this motion! Instructing us, at the same time, to be equally uniform in all our actions. The last, indeed, ought, in some measure, to be governed by the first—an affinity that was undoubtedly intended by the great Creator of the Universe. Man, as well as

the animal Creation, requires the refreshment of Sleep. The night is, therefore, properly adapted to it; because the darkness, with which we are then surrounded, is less favourable to business, but particularly auspicious to rest. When the Sun withdraws its light, how naturally do the Beasts retire to their repose, and the Birds to their shady coverts! This solemn stillness of the Night, which has been a favourite subject of description, both amongst Ancient and Modern Poets, invites us also to partake of Nature's Bounty. But we seem, at present, to reject it; and to confound, as it were, the system of Providence. Fashion, not Nature, is our Guide. And the practice, I fear, is now too common, of devoting the day to sleep, and the night both to business and pleasure.

Tir'd Nature's sweet Restorer, balmy sleep!
He, like the World, his ready visit pays,
Where Fortune smiles; the wretched he forsakes
Swift on his downy Pinion flies from woe
And lights on lids unsullied with a tear.*

* Young.

But not always are the Sons and Daughters of Fortune blessed with this happy guest. There are some, who drive her from their habitations by their nocturnal revels; with which when Nature is fatigued they retire but to slumber out the day—a day that to them will be a perfect blank, and for whom the Sun will almost shine in vain. And to what purpose do they awake? Not to a more vigorous exertion of their reasoning powers, whose strength is recruited by rest, but to the painful reflection of having employed them to no salutary purpose.—*The Wretched too he forsakes.* Not so much the children of Poverty or Affliction, as those who are tormented with a consciousness of guilt; but more particularly on the silent pillow, when Night has drawn her sable Curtains around them. It is in vain to fly from themselves. However they may deceive the World, their own hearts they cannot deceive. And though their immoral deeds may have been perpetrated in darkness, yet the eye of Omniscience will penetrate through it. Repose is not always to be found on beds of down. It is the companion of the Innocent and the Industrious, though dwelling under an humble roof.

May you, my young Audience, at the future periods of your lives, taste that undisturbed rest which you now enjoy! To do which, preserve your minds uncontaminated by vicious pleasures. Improve them for employment, that idleness may not corrupt you; but that your past actions may be such as to afford you satisfaction on reviewing them. Direct your affections to proper objects; and cherish within you that moral sense, which will ever approve of what is right and good, and check every inclination to evil. If you carefully avoid doing what is wrong, your sleep will not be interrupted by self-reproaches.—It is in the solemn hour of night that the pious Mind adores the attributes of the Deity, and feels itself in the awful presence of a God. Amidst the busy scenes of day, we are less susceptible of religious impressions. But if reflection comes at all, it must be, at that season, when, a great part of the World being retired to rest, the Mind is left at liberty to think. If this retirement—if this silence—if this solitude will not lead us to reflect, then are we insensible to thought, and the lessons of Wisdom have been

taught in vain. *He that never thinks, never can be wise.**

Who can tell, when they enter into their chambers, whether they will any more behold the light of the Sun? Their slumbers may be broken by the disguised Plunderers; and their eyes for ever closed by the midnight Assassin. Before, then, we fall into a state of insensibility, we ought to recommend ourselves to the divine protection, and beseech the supreme Being, *to lighten our darkness, and defend us from the perils and dangers of the night.*

In the allotment of your time, the first and leading maxim I would recommend is, early rising. The advantages of it are manifold; particularly at your season of life, as being appropriated to instruction; because the Mind is then more capable of expansion and improvement; to which any little intemperance of food must be an obstacle. The practice of early rising not only invigorates the faculties, but conduces also to health. They, who indulge in morning slumbers, are deprived likewise of the pleasure arising from the contemplation of the

* Dr. Johnson.

peculiar beauties of the first part of day. We may also add, that from the shortness of human life, too great a portion of life should not be spent in sleep. All beyond that refreshment, which Nature requires, is an indulgence favourable to indolence and inactivity, both of Mind and Body.

This practice of early rising will likewise much assist you in the disposal of the succeeding part of the day, and render every portion of it sufficient for it's respective purposes. You will be enabled to perform the tasks allotted to each with facility and pleasure. But by neglecting morning applications, you must either omit some part of the business of the day, or else dispatch it in such haste, as to leave it, at last, imperfect. Your ideas, by such an irregular proceeding, will be confused; and you will acquire no distinct knowledge of the several branches of Learning, in which, at stated times, you are instructed.

But before I quit this subject of early rising, let me recommend to you a religious duty, more immediately connected with it; and that is, a morning address, by prayer and praise, to the Supreme Being from whom you have received

so recent an instance of kindness, as a restoration from the death of sleep, to all the enjoyments of mortal existence. The Sun, having again visited you with his all-cheering light, should remind you of this matin homage due to him, from whom every blessing is derived. A sense of gratitude, and the consideration of our dependance, as created Beings, on him, who has provided us with the means of preserving and enjoying life, should convince us of the resonableness of this duty; which is farther recommended by the practice of the good and wise in all ages.

With respect to the distribution of your time, for the remaining part of the day, it is sufficient to observe such a plan as will be best adapted to your respective situations and circumstances. Endeavour to acquire early habits of method and order. Without these, the smallest concerns will be managed in a confused and slovenly manner; but with them, business of great extent and importance may be conducted with effect and facility. The want of Method is frequently to be seen in those Persons, who are always full of care and embarrassment—complaining of much to do, yet, in fact, doing nothing—continually

out of breath, as it were, and in a bustle—many things begun, but none finished. And though they are often reproached with their neglect, yet they spend more time in making a thousand awkward apologies, and repeating their former promises of expedition, than would be required in executing what they have left undone.

I would also caution you against another custom, which is become too fashionable amongst us, and that is, the keeping of late hours. This practice produces, in general, such great irregularities, as entirely to prevent, in the first instance, early rising; and, in the second, that methodical distribution of the day, which I have recommended. In short, a great part of our immoralities in conduct proceed from this baneful custom of sitting up after midnight. But such is the dissipation of modern times, that the Ladies of our days seldom appear at Assemblies, or Public Places, till that hour, when their Ancestors were wont to depart from them.

The inferences I shall draw from the preceding observations are these.—Let us not act so inconsistently as to lament the shortness of life, and yet squander and misemploy our time, as if it were of no value or importance. Let us

consider, that every moment is precious; and let us frequently take a view of what is past, that we may husband the future to advantage. Neither think this doctrine unseasonable from your early age. Every period of life has it's proper employment. Do not, therefore, postpone to the next, what should be done in this.

LECTURE XXVIII.

"If you would gain the Favour of the Deity, you must be "at the Pains of worshipping him; if the Friendship of good "Men, you must study to oblige them."

TATLER.

THE domestic situation of the female Sex demands from them a proper regard to domestic duties. These I have recommended to you in general; but I would, at this time, more particularly engage the attention of those, who are shortly to reside at home, where they will be received not only as the daughters, but as the companions, of their Parents. All childish amusements must then be laid aside; and manners more corresponding to this change of condition be assumed. And I am the more induced to address you, in particular, who are now leav-

ing school, from the consideration, that a very critical period of your life is soon to succeed; when new scenes and new characters will present themselves before you; which will, in some shape or other, affect your Reason or your Passions; and which will require from you a conduct the most guarded and discreet. You, perhaps, may amuse your imaginations with dreams of gaiety and pleasure; but it will be necessary to inform you, that a season of trial is approaching; wherein you will have occasion to exercise your judgment and your prudence. On your behaviour, at this present outset into life, your future welfare and happiness will, in a great measure, depend. If you act from right Principles—from a just sense of honour and decorum, good and virtuous habits may be formed; but if you are governed by the impulse of desire; or suffer yourselves to be influenced by the fashion of the World, you will be liable to fall into many errors.

But supposing that useful maxims have been instilled into your minds, during the course of your education, yet if you forget them, when they are no longer repeated; or if you disregard them, even when remembered, you will, in the

first instance, disrespect those, who have endeavoured *to train you in the way you should go*; and, in the second, you will act against your better knowledge, whereby you may have occasion to lament the ill consequences both of your neglect and perverseness.

That you may have less occasion, however, to plead the want of recollection, I propose, in this farewel Lecture to lay before you, in a summary manner, a few of those rules of conduct, which I have, from time to time, recommended to you more at large.—My request is, that you would frequently reflect upon them — improve and strengthen them by reading good Authors, hearing good advice, and observing good examples.

Let me exhort you, in the first place, to cultivate a religious temper of mind; by which I mean, an habitual sense of the greatness, the justice and the benevolence of God. Him you should be afraid of offending; because as he has an utter abhorrence to Vice, he will, of course, punish the wicked. For him you should cherish the highest reverence and affection; because, as his dispensations are calculated for the benefit of Mankind, he will assuredly reward the Good.

The religious disposition, which I am now recommending, is both cheerful and social; not tinctured with enthusiasm, or with the extravagant devotions of a modern sect; who, rejecting the assistance of reason in matters of belief, and despising the excellency of virtue in regard to practice, have given to Christianity a sour and gloomy aspect. This has induced many to run into the opposite extreme, who, rather than appear *righteous over much*, affect an indifference to Religion, and to its ordinances.—But whilst I caution you against fanaticism, I would not be thought so uncharitable as to condemn the sincerity of all those, who have embraced it's principles. Doubtless there are many who act from honest and pious motives; though, perhaps, with too intemperate a zeal. To be bigotted to any persuasion, or to have a worse opinion of others, because their religious tenets are different from our own, betrays a weak and illiberal mind. Various are the modes of worship in this country; because a toleration is permitted to all those, who, on account of some particular prejudices, or scruples of conscience, object to a conformity to the rites and ceremonies of the established Church. When the free exercise of Religion

is allowed, we can have no pretence to controul the private judgment of others. One caution, however, is necessary; that you do not suffer yourselves to be misled by those, who boast of inspiration, of extraordinary effusions of the Spirit, and of sudden conversions. Miracles have long since ceased. The Scriptures are your best and safest guides. These you may consult, without perplexing yourselves with those parts which are mysterious. They contain, in a familiar language, all that is necessary for forming the Christian character. And with respect to public instruction, that surely ought to have the preference, which is communicated by Men, educated for, and devoted to, that service. What useful knowledge or information can be expected from the ignorant and illiterate? Many of whom do, notwithstanding, assume to themselves the important task of teaching others, in religious matters.

Having warned you against the fervours of Enthusiasm on the one hand, let me caution you against the errors of infidelity on the other. To mock at Religion, or to doubt its credibility, is a very prominent feature of the present times. But be not deceived by such Scoffers. Wiser

and better Men than those, who ridicule all sacred truths, have gloried in the profession of Christianity; and have proved, both by their precepts and examples, that the Duties of it will tend to promote the happiness both of public and private life. A general contempt of Religion is usually followed by national calamities: And private vices will ever produce domestic evils. Those, who, by their crimes, have brought themselves to disgrace and punishment, have confessed, in the moments of contrition, that, by living, as it were, without the knowledge of a Deity, and by neglecting the Sabbath, they were tempted to pursue unlawful pleasures, and to deviate from honesty and truth.

From one extreme we often run into another. Our Ancestors thought it was their duty to attend the public worship of Almighty God, to exercise private devotion, to read the Scriptures, and to instruct their families in religious knowledge. But if well-disposed and rational Christians are inclined to imitate their examples, the unthinking and trifling part of Mankind are ready to condemn them as Enthusiasts.—Be assured, however, whatever modern Wits and Libertines may insinuate, that unless you have

some religious impressions on your minds; some reverence for the supreme Being; and some regard to his laws, your passage through life will be deprived of one of it's greatest comforts, and you will meet death with fear and dread. All the precepts of the Gospel have a tendency to promote Piety and Virtue; whose ultimate end is a happy immortality. Stated returns of public worship, if observed, will be the means of reminding you of your duty to God, and of his dispensations to Man. Your gratitude will be excited; and your social affections will be improved.

As you are now going to reside with your Parents, you ought to cultivate those domestic Virtues, and pursue those domestic employments which will render you both useful and agreeable to them. Let this truth, however, sink deep into your minds—If you cannot find pleasure at home, you will seldom meet with it abroad. If you cannot be happy in the company of your best Friends and nearest Relations, who are interested in your welfare, you will hardly find contentment and satisfaction, by mixing in the gay world, or by forming connexions, that have no other bond of union but fashion or

amusement, which draws together a crowd of Persons, so perfectly indifferent to each other, so wholly intent upon self gratification, that no good advice, no friendly counsel may be expected from them. You are rather in danger of being seduced from sobriety of manners and conversation. You will be exposed to their malevolence, their envy or their licentiousness.

It cannot be expected, that you have as yet a sufficient knowledge of the World to direct you aright. Your intentions may be innocent; but your want of experience in human affairs may deceive you. Many dangers—many temptations will lie in your way. In such difficulties to whom ought you to apply, but to your Parents? Embrace their counsel, and listen to their precepts. They have already trod the slippery path of life; and are acquainted with it's difficulties. On their advice you may depend, because it will be as sincere, as it will be useful. Should their commands appear grievous at present, you will be convinced, in the end, that they were perfectly proper and seasonable. You will feel the happy effects of your obedience, in the tranquility of your own minds. Misfortunes and distress may too soon make you sensible of the

ill consequences of disregarding them. Persuade yourselves, however, of this truth, that all their admonitions will proceed from love and tenderness. And you will have no reason to slight them as unnecessary, when you consider, that they will be given by those, who know more of the World than yourselves; and who best understand what your conduct ought to be.

Your obedience has been lately directed to your Teachers and Instructors, under whose care you have been placed. Removed, as you will soon be, from their authority, let it be your chief delight to honour and obey your Parents; who have been the Protectors of your infancy, and ought to be the Guardians of your youth. Let filial affection be your governing principle. Treat them with the utmost respect. Provoke them by no uncivil answers; nor grieve them by obstinacy or perverseness. Comfort them in sickness or in sorrow. Consult them in all emergencies; and pay due reverence to their opinions.

And as domestic happiness principally proceeds from family peace and union, let me recommend to you sisterly love and affection. Let no jealousies, envyings or animosities disturb that

harmony which should prevail amongst Brothers and Sisters. Be kind and obliging one to another. Priority of age demands some respect. If you refuse to pay it to those who are older than yourselves, how can you expect to receive this mark of civility from those who are younger! Consider, likewise, how much it will contribute to the ease and comfort of your Parents, in the decline of life, to see their children united by the bonds of love and amity! Nature has joined you by one common tie. Let, then, no mean or sordid Passion, destroy this domestic friendship. And as the preservation of family concord so much depends upon your sex, how incumbent is it on you to cultivate a quiet, gentle, and peaceable temper!

Let your Relations also receive some share of your kindness and respect. Should any of them be indigent, despise not their poverty. Your Pride would be more mortified by neglecting, than by acknowledging them. For what are Birth and hereditary fortune but accidental circumstances! Virtue, and Talents if improved, are the best badges of destinction. Be, therefore, humble in your behaviour. Treat your nferiors with courtesy, and your superiors with

deference. Behave to all with affability, politeness and good humour. Let not your manners be tinctured with haughtiness or affectation. You will have enemies enough, who will endeavour to find out your errors; but if you deform your Persons or your Actions, by Pride or Vanity, *they that run may read.* Such glaring improprieties of conduct will be too conspicuous to be overlooked by the most superficial observers. They, who dislike you, will aggravate your foibles. They, who are indifferent to you, will laugh at them.

I would next recommend to you caution in the choice of your Friends. You will naturally wish to associate with Persons of your sex and age; but in forming connexions of this kind, you must act with prudence and discretion. The necessity of this will appear from defining the nature of friendship; which is a mutual regard that one has for another, abstracted from all motives of self-interest. Therefore, they only are capable of it, who are endued with generous dispositions.

In the choice of a Friend, you are first to consider, what are her moral propensities? If she has a proper sense of virtue and honour, such

an union will be safe. If she is governed by some unruly passion, she is, by no means, to be selected as your confidential companion. Should she be proud or ungrateful, vain or insincere, you can receive neither pleasure nor advantage from such a friendship. She would deceive you whenever it would answer her purpose; and she would prove fickle and inconstant. More particularly avoid her, if she has contracted any immoral habits; for evil communications will corrupt good manners.

The temper of your intended Friend should also be considered; for admitting that her inclinations are strictly modest and virtuous, yet if she be sullen, obstinate or vindictive, you will live in continual dread of offending her; and you will be perpetually mortified by her caprices and resentments.

The temper you would wish to find in your Friend, endeavour to cultivate in yourselves; then may you expect to enjoy the mutual delight and confidence arising from a sympathy of affections. Nothing will contribute more to the permanency of Friendship, than a disposition that is free, sincere, kind and obliging; and a desire also of improving each other in useful

knowledge. When hearts and minds thus accord, there will be a reciprocation of good offices. The conversation of such Friends will be pleasing and instructive. They will strengthen each other in virtue. They will lessen each others griefs by dividing them, and encrease each others joys by sharing them.

The Persons most unfit for friendship are those, whose temper is unsteady; who are fond of new faces; who love to be much abroad; who are prying and inquisitive into the affairs of others; who are sarcastical and censorious in their conversation; who are Talebearers, and not fit to be entrusted with secrets. In such you can place no confidence, which is the very bond of friendship.

Should your acquaintance be many, yet your Friends must be few. For where the affection is too much divided, it cannot be warm or ardent. That intimacy, which is formed by the mere ceremony of paying and receiving visits, or by meeting in the circles of gay amusement, is not entitled to the name of friendship. It is chiefly supported by flattery or compliment; the language of which is insincere, and is used indiscriminately to all. You will often hear the

most fervent expressions of kindness from Persons, who never intend to serve you. Some, to whom you are scarcely known, will profess for you the highest esteem and respect. And others will talk so much of their infinite obligations to you, as if you had conferred on them some essential favour. You cannot, indeed, mix in the World, without meeting with females of this description. But there is no necessity to take them to your bosoms; for if you should, you will soon find yourselves deceived. It is from such acquaintances, hastily formed, that the young and inexperienced have had frequent occasion to complain of false friendships. These Persons are not capable of a lasting or generous attachment. They are the humble servants of every body; but the friends of no one.

It has been remarked, that those Friendships are the most permanent, which are formed at school. And this seems very probable, when we consider, that young Persons, at that period of life, act without disguise. Their several inclinations and propensities are known to each other; and where there is a similarity of mind, an attachment generally follows. They, who are of good dispositions will naturally associate

with those of congenial tempers. We have, therefore, reason to expect, that such friendships, being founded on amiable qualities, will be durable. They doubtless would; and their fervour would encrease with ripening years, were not the Parties, as is often the case, seperated by a distant residence. But those sentiments of regard and esteem, which you have cherished for each other during your education, should not be obliterated. An occasional correspondence might contribute to revive the flame of mutual kindness, and bring to your remembrance the pleasing adventures of youthful vivacity.

Your Societies will soon be of the mixed kind. You will join in company and conversation with the Male, as well as with the female sex; and there is no doubt but you will have your favourite attachments. Great circumspection, however, is to be used; as your character, your fortune, and your happiness in this life will depend upon the connexion you should make.

The directions which I gave you with respect to the choice of Friends amongst your own, may, in some measure, be applied to that which you should make amongst the other sex. First,

I would observe, that though, in public places, you will meet with Persons of profligate characters, yet there is no reason, that you should give them a preference in your conversation. The laws of Good-Breeding may require a distant civility; but, in every other respect, your behaviour should be cautious and reserved. Avoid that freedom of manners and levity of conduct which some Ladies are apt to indulge, through a vivacity of spirits, or flow of good humour; though their sense of honour is as delicate as in those, who act with more prudence. Because these Men, whenever they think that their Persons or their address are agreeable, will not fail to follow you wheresoever you should appear; and, on all occasions, obtrude themselves into your company. Though you might have no partiality towards them, and though you might behave with the strictest decorum, yet the World will not be silent Spectators. They will publish your indiscretions with remarks, not very favourable to your reputation; which, when once sullied, even by the rumour of suspicion, is seldom restored to it's former splendor.

Besides, conscious as you may be of rectitude and honour, yet who can tell, what impressions, address and flattery may make on a heart; not altogether free from female Vanity? Therefore, with respect to your general conduct, you ought to keep a strict guard on your words and actions; lest a too great freedom of behaviour should expose you to impertinent intrusions. It is not by such manners, that you will attract the notice, or procure the esteem of those, who are worthy your regard and confidence.

As the friendship of your Sex with the other is generally confined to one object, which frequently ripens into a tender and permanent attachment, it may not be improper to make a few observations on this subject.

However flattering it may be to the Vanity of the female Sex, to make conquests, or to have many admirers, yet it betrays a kind of coquetry by no means amiable. It is a proof of insincerity, which may hereafter recoil on themselves. This species of dissimulation is oftentimes very fatal to young Person. If they are guilty of deception now, how much will they suffer hereafter by this deceit; which is too often practised by the two Sexes on each other;

though, if a matrimonial connexion should take place, their dispositions must be reciprocally known! The Party deceived will have just cause for reproach and contempt; and they who have been dupes to each other's artifice will live mutually to torment and perplex. Or supposing that there had been candour on one side, and disingenuity on the other, yet the same consequence will follow.

The motive to insincerity, in the particular we are now mentioning, frequently proceeds from a consciousness of some defect in the mind or temper; which there is an endeavour to conceal. But it cannot be always hid; and when the discovery is made, a very unfavourable impression must follow. There can be no generosity or affection in such a conduct. In Friendship or in Love, there is an emulation betwixt the Parties, who shall contribute most to the happiness of each other. But the Female, who acts from sordid principles; and, in order to accomplish her design, affects those Qualities which she has not, or disguises those which she has, can have but little esteem for him whom she thus deceives.—Instead of an affable, kind and gentle companion; one capable of managing

domestic concerns with œconomy; one qualified to fill up the vacuities of life, by a cheerful and agreeable conversation, he may find himself united to an angry, contentious and extravagant Woman.

The Female, however, who acts upon this plan, gives, at least, a tacit approbation to the excellency of those Virtues, which she does not possess. She is sensible of their power, and, therefore, assumes them. But how much more difficult is the practice of affectation, than sincerity! How much happier will be the consequence of being in reality, what she only is in appearance!—If, then, you would lay the foundation of your future domestic peace, endeavour to acquire such habits and dispositions, as will render you, through life, deserving objects of esteem. You may then gain a heart that is worthy your affection. You may not only gain but secure it. Female Virtues, adorned with female graces, have such irresistible charms, that few can withstand their influence. They will even bind the inconstant with silken cords.

But whilst I recommend sincerity on your parts, let me, at the same time, caution you against the want of it in the other sex. Your

own candour and frankness may less incline you to suspect the artful designs of those, who pretend to admire you. Under a pleasing form, and insinuating address, treachery may be concealed. You must not, in such circumstances, be hurried away by the impulse of Passion. You must consult your reason—you must consult your Friends—you must listen to the dictates of prudence. Consider well the characters of those, who may court your smiles. If they are Persons of licentious manners, avoid their company and conversation. However courteous their behaviour; however devoted, they may profess themselves, to your service; however pleasing their civilities, yet these may be only the baits by which they mean to deceive. You cannot fix your affections with safety, till you are assured, that you have found in another all those good Qualities, which you should endeavour to acquire yourselves. The Friend of Virtue will be your Friend. He who is an enemy to that, can be no Friend to you. Do not too credulously believe every civil thing that may be said to you. Praises on female wit and beauty are, in general, but complimentary expressions. Those, who respect and esteem

you, will not use the language of flattery or adulation.

The Cautions, I have already given you, were dictated by the sincerest regard for your welfare. Let me hope, that they will make a proper impression on your minds. Circumstances may happen, when the recollection of them will be useful. Think not, with many of your Sex, that, when the days of Tuition are over, all future applications will be unnecessary. At what period of life shall any one of us say—I am perfect in knowledge—I am confirmed in habits of Virtue—I will, therefore, devote more of my time to pleasure? Such an opinion is fatal at any age; but more particularly at your's; when you have many things to learn, and many temptations to overcome.

THE END.

MVSEVM
BRITAN
NICVM

ERRATA.

VOL. II.

Page 3, line 7, for *ardonr*, read, *ardour*.

Page 16, line 7, from bottom, dele, *as*.

Page 49, line 12, leave out the comma after *this*, and place it after *evil*.

Page 60, line 8, for *in such*, read, *is such*.

Page 138, line 4, for *consests*, read, *contests*.

Page 227, Motto, for *punish'd*, read, *push'd*.

Page 243, line 3, for *portion of life*, read, *portion of time*.

Page 256, line 3, from bottom, for *destinction*, read, *distinction*.

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